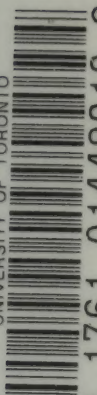
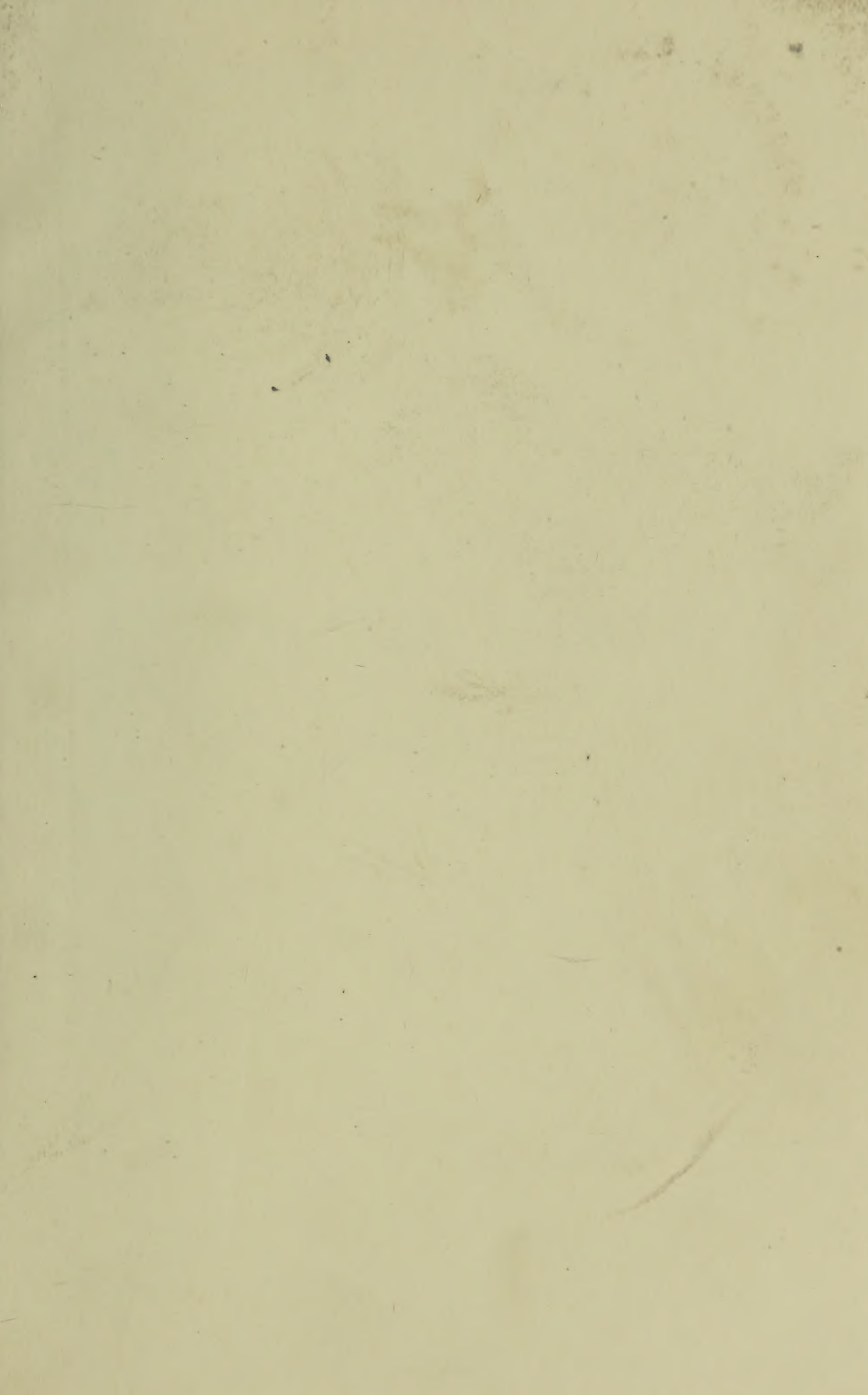



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EXEMPLARIA GRAECA

*SARGENT*

London  
HENRY FROWDE



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Clarendon Press Series

# EXEMPLARIA GRAECA

*SELECTIONS FROM PASSAGES FOR  
TRANSLATION INTO GREEK*

BY

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Oxford

AT THE CLARENDON PRESS

1889

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## PREFACE.



THE following versions of certain of the 'Passages for Translation into Greek,' published in the Clarendon Press Series, are intended mainly for students working by themselves, who, having already acquired some knowledge of the Greek Grammar, are inclined to make Greek Prose Composition somewhat of a special study. At the same time it is hoped they may prove useful in the ordinary way of tuition to teachers who, from want of time or other reasons, find it inconvenient to write a fair copy of each exercise for their pupils. As this selection contains only about a third of the 'Passages for Translation,' those who use the latter book will still have enough materials to choose from, if it should seem advisable to set pieces not here translated.

Greek Prose is said to be easier to learn than Latin Prose. This is perhaps true if we are satisfied with attaining to fluency in a κοινή διάλεκτος, but Greek Prose Composition as an art presents similar difficulties, appeals to similar faculties, requires the same attention, and is to be learnt by the same discipline as Latin Prose. In both cases the best method of forming a good style is to work according to a pattern: to aim at imitating the style of some classical Greek author, suitable to the piece to be translated, and to avoid original and unauthorized

combinations until the learner has served his apprenticeship.

With this view the 'Passages for Translation into Greek' were chosen; those in part I being mostly taken from Greek writers, while those in part II from English authors, being more or less parallel, were such as could be assimilated to the Greek models, and reconstructed in accordance with Greek syntax, and idiom.

But the resemblances are not always obvious to the learner: and the object of these *Exemplaria* is to show the way in which, by discarding what is modern, or accidental, or peculiar to the English, the common underlying thought may be brought out, and how, by the help of analogy very often, the essential ideas can be reclothed in an appropriate Greek dress.

Of the *Exemplaria* some are literal extracts from Greek authors.

Some are paraphrased or adapted,

‘περιλείμματ’ ἅπτα ἀπὸ τῶν πάλαι συγκεκολλημένα,’

while some are renderings of the language of modern English authors.

The most typical and suggestive of the 'Passages' have been selected for publication in Greek. They will be found to be (1) such as contain those general expressions which are, so to speak, the common-places of each style: such as being of most frequent recurrence, are the most useful for the student to store up and have at command, (2) such passages as have the closest parallels in the second part.

In the Narrative Section common historical incidents have been chosen, such as fights, adventures,

sieges, military movements, and the like ; as well as a few simple anecdotes, not involving any special or out of the way ideas, or images remote from common experience of life.

From the division called Platonic samples have been chosen, partly for the sake of the dialogue, partly to illustrate the ironical vein which runs through the language ascribed to Socrates. Others are reflective passages dealing with elementary ideas of ethics and metaphysics, such as duty, virtue, vice, death, judgment, and consequently containing words which it is desirable to discriminate, and apply correctly from the very beginning. Such are the terms, 'good,' 'bad,' 'honourable,' 'base,' 'right,' 'wrong,' 'mind,' 'soul,' 'reason,' 'must,' 'ought,' 'means,' 'end,' 'happiness,' 'pleasure,' and similar ones which constantly recur in writings of a philosophical character.

In like manner in the Rhetorical part, the samples chosen are meant to be pregnant and suggestive. They are such as contain arguments, appeals, and illustrations of the tritest kind, and therefore of the widest application ; or else they are specimens of somewhat exaggerated rhetoric, common in the Attic orators, and not without parallels in modern literature, which are likely to awaken the interest and abide in the memory of the student.

As the specimens are epideictic in their purpose and character, considerable liberty has been taken in dealing with the proper names of persons and places. An attempt at too literal rendering, would in many cases defeat the object of the composition, which is not so much to convey news on special points, as to



produce a version which shall be intelligible to one acquainted with the Greek language, and shall at the same time read like an original Greek passage. To effect this we may be allowed, when necessary, to sacrifice particular truth to general truth. We must keep in view the total effect we wish to produce rather than dwell with too much insistence on what are, for our purpose, accidental details. Thus it will often be necessary to proceed by analogy, to put ourselves into the position of the writer we have taken for our pattern, and to think and speak of the sentiments we are translating from what we conceive would have been his point of view. To do this properly a certain amount of judgment and taste is required over and above the knowledge of grammatical rules: as well as a close sympathy with Attic thought and expression, as they appear in the writings of the great orators, historians, and philosophers of Athens.

The Greek versions of the opening passages in each section are intended merely to show the method of working advocated in the preface to 'Passages for Translation into Greek,' by way of preparation, before proceeding to continuous narrative and argument. The teacher can vary and develop the materials at pleasure, and the plan to be effective should be worked *viva voce*, or at least be freely supplemented by oral instruction.

I have to thank the Rev. F. D. Morice, Assistant Master of Rugby School, for contributions kindly transmitted.



PART I.

NARRATIVE.

## SELECTIONS.

1. NICIAS was the son of Niceratus.

Nicias was a general of the Athenians.

Cleon was hostile to Nicias.

Cleon censured Nicias, and said, 'It is easy to capture the men on the island.'

He pointed at Nicias, for he hated him; and said tauntingly, 'If the generals in command were men they would capture the men in Pylos.'

He said that it was easy to sail thither and capture the men on the island.

'I myself if I were in command would do it.'

'I myself, if you will give me the command, will do it.'

He said that if he himself had been in command he would have done it.

He said, 'If I had been in command at that time, with such a force, I would have captured the men in Pylos.'

The people said, 'Why don't you set sail at once if you think it so easy?'

4. The Plataeans perceived that the Thebans were inside the city.

The city had been captured.

The Plataeans were afraid.

Many Thebans had entered.

The Plataeans thought that many more had entered.

Fewer had entered than they thought.

## TRANSLATION.

1. Νικίας ἦν υἱὸς Νικηράτου.

Νικίας ἦν Ἀθηναίων στρατηγός.

Κλέων ἐχθρὸς ἦν Νικίᾳ.

Ὁ Κλέων τῷ Νικίᾳ ἐπιτιμῶν εἶπε τάδε, “ ῥάδιόν ἐστι λαμβάνειν τοὺς ἐν τῇ νήσῳ ἄνδρας.”

Νικίαν ἀποσημαίνων, ἐχθρὸς γὰρ ἦν αὐτῷ, ἐπετίμησε λέγων τάδε, “ εἰ οἱ στρατηγοὶ ἄνδρες εἶεν λαμβάνοιεν ἂν τοὺς ἐν τῇ νήσῳ.”

Ῥάδιον ἔφη εἶναι ἐκείσε πλεύσαντας λαβεῖν τοὺς ἐν τῇ νήσῳ.

“ Ἐγὼ μὲν εἰ ἄρχοιμι αὐτοὺς ἂν ποιήσαιμι τοῦτο.”

“ Ἐγὼ μὲν ἂν ἀρχὴν ἐμοὶ δῶτε αὐτοὺς τοῦτο ποιήσω.”

Ἐλεξεν ὅτι, αὐτοὺς εἰ ἦρχε τοῦτο ἂν ἐποίησεν.

“ Αὐτοὺς ἂν,” ἔφη, “ εἰ τότε ἦρχον τοσαύτῃ τῇ παρασκευῇ ἔλαβον ἂν τοὺς ἄνδρας τοὺς ἐν Πύλῳ.”

Οἱ δὲ Ἀθηναῖοι ἔλεγον, “ Τί οὐ καὶ νῦν πλείεις εἴ σοι γε οὕτω ῥάδιον φαίνεται ; ”

4. Οἱ Πλαταιῆς ἦσθοντο τοὺς Θηβαίους ἔνδον ὄντας τῆς πόλεως.

Ἡ πόλις κατειλημμένη ἦν.

Οἱ Πλαταιῆς κατέδεισαν.

Θηβαῖοι ἐσεληλύθεσαν πολλοὶ ἀριθμῷ.

Οἱ Πλαταιῆς ἐνόμισαν πολλῷ πλείους ἐσεληλυθῆναι τοῦ ὄντος.

Ἐσεληλύθεσαν οὐ τοσοῦτοι ὅσους ἐνόμισαν.

It was night.

They failed to see them in the night.

'Let us come to an agreement. Let us come to terms on the following conditions.'

They accepted the terms.

They keep quiet.

So the Plataeans when they perceived that the city had been taken by surprise, thinking that the number of the Thebans who had entered was greater than it really was, and being frightened, for they could not see how many there were, because it was night, proceeded to parley, and having accepted the terms offered, kept quiet, especially since the Thebans did not use any violence to any one.

8. The Plataeans were being besieged by the Peloponnesians and Boeotians.

They made a plan to go forth from the town, and to climb over the walls of the investing army, and escape to Athens.

The wall by which the Plataeans were blockaded was sixteen feet in width.

This space had been portioned out into chambers for the guards, but it looked like one solid wall, with battlements on each side.

At every tenth battlement there was a tower.

These towers were large, and of the same breadth as the wall.

There was no way past these towers. But they had to pass through them to follow the circuit of the wall.

At night, whenever the weather was stormy, the guards used to quit their post at the battlements and take shelter in the towers.

They kept guard on the towers, which were not far apart, and were roofed.



Νύξ ἦν.

Οὐκ ἑώρων αὐτοὺς ἐν τῇ νυκτί.

Πρὸς ξύμβασιν χωρῶμεν. Πρὸς ξύμβασιν χωρῶμεν ἐπὶ τοῖσδε.

Ἐδέξαντο τοὺς λόγους.

Ἦσύχαζον.

Οἱ μὲν οὖν Πλαταιῆς ὥς ἦσθοντο ἐξαπιναίως κατειλημμένην τὴν πόλιν, νομίσαντες πολλῶ πλείους ἐσεληλυθέναι, καὶ καταδείσαντες, οὐ γὰρ ἑώρων ἐν τῇ νυκτὶ τοὺς ἀνδράς πόσοι εἶεν, ἐχώρουν πρὸς ξύμβασιν, καὶ τοὺς λόγους δεξάμενοι ἡσύχαζον, ἄλλως τε καὶ ἐπειδὴ ἐς οὐδένα οὐδὲν ἐνεωτέριζον.

8. Οἱ Πλαταιῆς ἐπολιορκοῦντο ὑπὸ τῶν Πελοποννησίων καὶ Βοιωτῶν.

Ἐπεβούλευσαν ἐξελθεῖν ἐκ τῆς πόλεως καὶ ὑπερβῆναι τὰ τεῖχη τῶν πολιορκούντων, καὶ καταφυγεῖν εἰς Ἀθήνας.

Τὸ τεῖχος ᾧ περιεφρουροῦντο οἱ Πλαταιῆς ἐκκαίδεκα πόδας εἶχε τὸ πλάτος.

Τὸ μεταξὺ τοῦτο τοῖς φύλαξι οἰκήματα διενενέμητο, ἐφαίνετο μέντοι ἐν τείχῳ παχύ, ἐπάλξεις ἔχον ἀμφοτέρωθεν.

Διὰ δέκα ἐπάλξεων πύργοι ἦσαν.

Οὗτοι οἱ πύργοι μεγάλοι ἦσαν καὶ ἰσοπλατεῖς τῷ τείχει.

Οὐκ ἦν ἀρόδος παρὰ τούτους τοὺς πύργους, ἀλλὰ δι' αὐτῶν μέσων διῆναι ἀνάγκη ἦν ὥστε κατὰ τὸν περίβολον ἰέναι.

Τὰς νύκτας, ὅποτε χειμὼν εἴη νοτερός, τὰς μὲν ἐπάλξεις ἀπέλειπον οἱ φύλακες, εἰς δὲ τοὺς πύργους κατέφευγον.

Ἐκ τῶν πύργων, ὄντων δι' ὀλίγου καὶ ἄνωθεν στεγανῶν τὴν φυλακὴν ἐποιοῦντο.

11. The legend ran that there lived long ago in Phrygia a poor man called Gordius. And he owned a little plot of ground and two yokes of oxen; one he used for ploughing, the other for drawing his waggon. Now one day as he was ploughing an eagle came and lighted upon the cross-bar, and sat perched there until evening. Astonished at this occurrence he made a journey to Telmissia, the land of the soothsayers, to consult them about this miracle. For the Telmissians were reputed to be skilful at interpreting things supernatural, and were gifted at their birth, both themselves and their wives and their children, with the gift of divination.

14. The Tin Islands are ten in number. They lie close to each other away out to sea towards the North from the harbour of Artabra. One of them is uninhabited: but upon the others dwell black-cloaked men, with smocks reaching down to their feet, wearing girdles round their waists, and walking about with staves in their hands, like Furies in the play. They are a pastoral people, and live chiefly on the produce of their flocks and herds. And they have mines of tin and lead, which they barter for such wares as merchants bring.

15. For a long time the Phoenicians were the only people who carried on this trade, sailing from Gadeira, and keeping their destination a secret from every one. But the Romans, being desirous to find out all about this traffic, followed in the wake of a certain ship-captain. But the ship-captain out of spite ran his vessel aground on purpose, and having involved his pursuers in the same disaster, himself escaped safe from the wreck. And on reaching home he recovered from the public treasury

11. Κατείχε δὲ ὁ λόγος γενέσθαι πάλαι ποτὲ ἐν Φρυγίᾳ Γόρδιόν τινα ἄνδρα πένητα, καὶ ὀλίγην εἶναι αὐτῷ γῆν, καὶ ζεύγη βοῶν δύο. καὶ τῷ μὲν ἀροτριᾶν, τῷ δὲ ἁμαξεύειν τὸν Γόρδιον. καὶ ποτε ἀροῦντος αὐτοῦ ἐπιπτῆναι ἐπὶ τὸν ζυγὸν αἰετόν, καὶ ἐπιμεῖναι μέχρις ἐπὶ βουλυτὸν καθήμενον, τὸν δὲ ἐκπλαγέντα τῇ ὄψει ἰέναι εἰς τὴν χώραν τῶν Τελμισσέων, ἀνακοινώσοντα ὑπὲρ τοῦ θείου τοῖς μάντεσιν, εἶναι γὰρ τοὺς Τελμισσέας σοφοὺς τὰ θεῖα ἐξηγεῖσθαι, καὶ σφισιν ἀπὸ γένους δεδόσθαι τὴν μαντείαν αὐτοῖς τε καὶ γυναιξὶ καὶ παισί.

14. Αἱ δὲ Καττιτερίδες δέκα μὲν εἰσι, κείνται δὲ ἐγγὺς ἀλλήλων πρὸς ἄρκτον ἀπὸ τοῦ τῶν Ἀρτάβρων λιμένος πελάγαι· μία δ' αὐτῶν ἔρημός ἐστι, τὰς δ' ἄλλας οἰκοῦσιν ἄνθρωποι μελάγχλαινοι, ποδήρεις ἐνδεδυκότες τοὺς χιτῶνας, ἐζωσμένοι περὶ τὰ στέρνα, μετὰ ῥάβδων περιπατοῦντες, ὅμοιοι ταῖς τραγικαῖς Ποιναῖς. ζῶσι δὲ ἀπὸ βοσκημάτων νομαδικῶς τὸ πλεόν. μέταλλα δὲ ἔχοντες καττιτέρου καὶ μολύβδου ἀντὶ τούτων διαλλάττονται ὅσα ἔμποροι ἄγουσιν ὧνια.

15. Ἐπὶ πολὺν οὖν χρόνον Φοίνικες μόνοι τὴν ἐμπορίαν ἔστελλον ταύτην ἐκ τῶν Γαδεύρων, κρύπτουντες ἅπασιν τὸν πλοῦν· τῶν δὲ Ῥωμαίων ἐπακολουθούντων ναυκλήρῳ τινί, ὅπως καὶ αὐτοὶ γνοίεν τὰ ἐμπόρια, φθόνῳ ὁ ναύκληρος ἐκὼν εἰς τέναγος ἐξέβαλε τὴν ναῦν, ἐπαγαγὼν δὲ εἰς τὸν αὐτὸν ὄλεθρον καὶ τοὺς ἐπομένους αὐτὸς ἐσώθη ἐκ ναυαγίου, καὶ ἀφικόμενος οἴκαδε ἀπέλαβε δημοσίᾳ τὴν

the price of the cargo he had lost. For all that, the Romans kept repeating the attempt, and at last discovered the route.

16. They say that Eumolpus the son of Neptune and Chione once came, with an army of Thracians, to conquer Attica. It happened that at that time Erechtheus was king, who had to wife Praxithea, daughter of Cephisus. Seeing a vast army about to invade their land he went to Delphi, and inquired of the god, what he should do to secure victory over the enemy. The god replied, that if he sacrificed his daughter before the two hosts joined battle, he would overcome the enemy. And he did so, in obedience to the god, and drove the invaders out of the country.

17. It happened once in Sicily that there was an eruption of Mount Etna. And the stream of lava in its course was approaching one of the villages on the mountain side. The inhabitants betook themselves to flight, each eager to secure his own safety; all but one young man, whose father was enfeebled by age, and unable to get away. Seeing that the old man must be overtaken, the son lifted him up, and tried to carry him. But being retarded by his burden, he was caught too—you were going to say. No such thing. Here we have an instance to prove that God loves good men.

For the history says that the fiery stream parted, and flowed all round the spot on which they stood; and they were the only ones saved. And therefore the place is called 'Goodman's acre' even to this day. But those who made haste to get away, and deserted their own parents all perished.



τιμὴν ὧν ἀπέβαλε φορτίων. ἀλλ' ὅμως οἱ Ῥωμαῖοι  
πειρώμενοι πολλάκις ἐξέμαθον τὸν πλοῦν.

16. Φασὶ γὰρ Εὐμολπον τὸν Ποσειδῶνος καὶ Χιόνης  
ἐλθεῖν ποτὲ μετὰ Θρακῶν ὥς καταστρεψόμενον τὴν Ἀττι-  
κὴν, τυχεῖν δὲ κατ' ἐκείνους τοὺς χρόνους βασιλεύοντα  
Ἐρεχθέα, γυναῖκα ἔχοντα Πραξιθέαν τὴν Κηφισοῦ θυγα-  
τέρα. μεγάλου δὲ στρατοπέδου μέλλοντος αὐτοῖς εἰσ-  
βάλλειν εἰς τὴν χώραν, εἰς Δελφοὺς ἰὼν ἡρώτα τὸν  
θεόν, τί ποιῶν ἂν νίκην λάβοι παρὰ τῶν πολεμίων.  
χρήσαντος δ' αὐτῷ τοῦ θεοῦ, τὴν θυγατέρα εἰ θύσειε πρὸ  
τοῦ συμβαλεῖν τῷ στρατοπέδῳ, κρατήσκειν τῶν πολεμίων,  
τοῦτο τῷ θεῷ πειθόμενος ἔπραξε, καὶ τοὺς ἐπιστρατενο-  
μένους ἐκ τῆς χώρας ἐξέβαλε.

17. Ἐτυχέ ποτε ἐν Σικελίᾳ ἐκ τῆς Αἴτνης ρύακα πυρὸς  
γενέσθαι. τοῦτον δὲ ρεῖν φασὶν καὶ πρὸς πόλιν τινὰ τῶν  
ἐκεῖ κατοικουμένων. τοὺς μὲν οὖν ἄλλους ὀρμῆσαι πρὸς  
φυγὴν τὴν αὐτῶν σωτηρίαν ζητοῦντας, ἓνα δὲ τινα τῶν  
νεωτέρων, ὀρώντα τὸν πατέρα, πρεσβύτερον ὄντα καὶ οὐ  
δυνάμενον ἀποχωρεῖν, ἀλλὰ ἐγκαταλαμβανόμενον, ἀρά-  
μενον φέρειν.

Φορτίου δέ, οἶμαι, προσγενομένου καὶ αὐτὸς ἐγκατ-  
ελήφθη. Οὐ μὰ Δί', ἀλλ' ἐσώθη. Ὅθεν δὴ καὶ ἄξιον  
θεωρῆσαι τὸ θεῖον, ὅτι τοῖς ἀνδράσι τοῖς ἀγαθοῖς εὐμενῶς  
ἔχει.

Λέγεται γὰρ κύκλῳ τὸν τόπον ἐκείνον περιρρεῦσαι τὸ  
πῦρ, καὶ σωθῆναι τούτους μόνους, ἀφ' ὧν καὶ τὸ χωρίον  
ἔτι καὶ νῦν προσαγορεύεσθαι τῶν εὐσεβῶν χῶρον· τοὺς  
δὲ ταχεῖαν τὴν ἀποχώρησιν ποιησαμένους καὶ τοὺς ἑαυτῶν  
γονεῖς ἅπαντας ἐγκαταλιπόντας ἀπολέσθαι.

18. I think I must tell you the anecdote, for it is worth hearing, even if it did not concern Cleocrates. It is said that on one occasion, at the Olympian games, an old woman appeared on the race-course, and took her stand among the men, and watched the races. As women were not allowed to be present, the stewards came up to her, and rebuked her for daring to come upon the course. But she replied, 'Why not? Where is the other woman in the world to whom God has given the privilege to boast that she has a father and three brothers winners at Olympia, and is also bringing a son to enter?' Cleocrates is a descendant of this woman, and a scion of the house of Diagoras, immortalised by Pindar.

20. When the fact became known, the multitude were filled with rage, and thinking that by their arms they might ensure what without them they had failed to effect, they seized their weapons and with the utmost fury resolved to force the Signory to consent to their wishes. Michael, suspecting what would happen, determined to be prepared, for he knew his credit rather required him to be first in the attack than to wait the approach of the enemy, or, like his predecessors, dishonour both the palace and himself by flight. He therefore drew together a good number of citizens (for many began to see their error), mounted on horseback, and followed by crowds of armed men, proceeded to Santa Maria Novella to encounter his adversaries. The plebeians, who, as before observed, were influenced by a similar desire, had set out about the same time as Michael, and it happened that as each took a different route, they did not meet in their way, and Michael, upon his arrival, found the piazza in their possession.

18. Δοκεῖ οὖν μοι ἀνάγκη εἶναι διηγήσασθαι σοι τὸ διήγημα τοῦτο· ἄξιον γὰρ ἀκοῦσαι, εἰ καὶ μὴ προσήκον Κλεοκράτει. Λέγεται γὰρ γυνή ποτε πρεσβῦτις Ὀλυμπιάσι παρελθοῦσα εἰς τὸ στάδιον ἐστάναι τε ἅμα τοῖς ἀνδράσι καὶ θεᾶσθαι τοὺς ἀγωνιζομένους. ἐπιστάντων δὲ αὐτῇ τῶν Ἑλλανοδικῶν, ὅτι ἐτόλμησεν, οὐ θεμιτὸν ὄν, παρελθεῖν εἰς τὸ στάδιον, ἀποκρίνασθαι, “τίνι γὰρ ἄλλη τοῦτο γυναικὶ δέδωκε καυχῆσασθαι οὕτως ὁ θεός, ὅτι καὶ πατέρα καὶ τρεῖς ἀδελφοὺς Ὀλυμπιονίκας ἔχει καὶ υἱὸν ἐπ’ Ὀλύμπια ἄγει;” Ταύτης οὖν τῆς πρεσβύτιδος καὶ τοῦ Διαγόρου γένους, ὃ καὶ Πίνδαρος ὑμνεῖ, ἀπορρώξ ἐστιν ὁ Κλεοκράτης.

20. Πυθόμενοι δὲ ταῦτα οἱ πολλοί, καὶ ὀργισθέντες, ὥπλισθησάν τε εὐθύς, ὡς ῥᾶον ἂν οὕτω γε κρατοῦντες, ὦν πρὶν ἄοπλοι ὄντες ἐσφάλησαν, καὶ ἰσχυρῶς δὴ ἐνέκειντο προθυμούμενοι τοὺς ἄρχοντας ἐς τὸ ὑπείκειν σφίσι βία ἀναγκάζειν. ὑπονοήσας δὲ ὁ στρατηγὸς τὸ γενησόμενον διενοήθη πρὸς ταῦτα παρεσκενᾶσθαι, εἰδὼς ἄξιον ὄν αὐτῷ μήτε ἐπιόντας ἐκείνους ἀναμένειν, μήτε φεύγοντι, ὥσπερ οἱ πρότερον στρατηγήσαντες, τήν τε ἀρχὴν καὶ ἑαυτὸν ἅμα καταισχύνειν, φθάσαι δὲ μᾶλλον αὐτοῖς προσπίπτουσι πρότερον. συλλέξας οὖν πλῆθος ἱκανὸν τῶν πολιτῶν, (ἤδη γὰρ πολλοὶ ἦσαν οἱ μεταμελόμενοι,) καὶ ἐφ’ ἵππων ἀναβάς, ἦει μεθ’ ὀπλιτῶν πολλῶν πρὸς τὸ Μητρώον τῷ δήμῳ ἀπαντησόμενος. οἱ δέ, ὅμοια καὶ αὐτοὶ διανοούμενοι, κατὰ τὸν αὐτὸν χρόνον ἐκείσε ἀφωρμῶντο· ὡς δὲ πορευομένοις αὐτοῖς δι’ ἄλλης ὁδοῦ ἐκείνος οὐκ ἐπέτυχε, πρὶν γε δὴ ἀφικόμενος εὗρεν αὐτοὺς ἤδη ἐστρατοπεδευμένους.

21. The plan having been agreed upon, as soon as it was night, the exiles and others with them to the number of 600, equipped with ladders, quietly posted themselves close under the wall. When the sentinels on the Triple-peak announced the approach of the enemy, and the attention of the citizens was directed to that point, the conspirators inside gave notice to the party in ambush to ascend. They mounted accordingly, and the guards, of whom there were only ten, taking to flight, they gave chase, killing one who ran for refuge to the chapel hard by, and another whom they caught asleep. All the rest of the guards leaped down from the inside wall that looks towards the city, and the invaders were left undisputed masters of the citadel.

22. When the alarm reached the city, the townsmen hastened to the rescue. And at first the invaders sallied out from the citadel and fought in front of the gates leading into the town. But later on, being hard pressed by the townsmen, they retreated again to the citadel, and the townsmen rushed in along with them. Without making any stand in the central court the invading party rushed to the wall and towers, and from thence showered missiles, and thrust with their spears at their opponents, who defended themselves from below, or fought their way up the steps leading up to the wall. At length the townsmen got possession of some of the towers, one here and one there, and thereupon made a desperate charge upon the intruders: who were thus completely overpowered and driven to bay.

23. In the meantime the Arcadians and Argives had surrounded the city, and were engaged in undermining



21. Ἐπεὶ δὲ ταῦτα συνωμολογήθη, νυκτὸς ἤδη οὔσης, ὑπεκαθίζοντο ὑπ' αὐτῷ τῷ τείχει κλίμακας ἔχοντες οἳ τε φυγάδες καὶ ἄλλοι μετ' αὐτῶν, ὥς ἑξακόσιοι. ἐπεὶ δὲ οἱ μὲν σκοποὶ ἐσήμαινον ἀπὸ τοῦ Τρικάρανου, ὥς πολέμων ἐπιόντων, ἡ δὲ πόλις πρὸς τούτους τὸν νοῦν εἶχε, ἐν δὴ τούτῳ οἱ προδιδόντες ἐσήμαινον τοῖς ὑποκαθημένοις ἀναβαίνειν. οἱ δὲ ἀναβάντες καὶ τοὺς φρουροὺς, δέκα ὄντας, εἰς φυγὴν τρέψαντες ἐδίωκον, καὶ ἓνα μὲν ἔτι καθεύδοντα ἀπέκτειναν, ἄλλον δὲ καταφυγόντα πρὸς τὸ Ἡραῖον ἄπεχον οὐ μακράν. φυγῇ δ' ἑξαλλομένων κατὰ τοῦ τείχους τοῦ εἰς τὸ ἄστυ ὀρώντος τῶν φυλάκων, ἀναμφισβητήτως εἶχον οἱ ἀναβάντες τὴν ἀκρόπολιν.

22. Ἐπεὶ δέ, κραυγῆς εἰς τὴν πόλιν ἀφικομένης, ἐβοήθουν οἱ πολῖται, τὸ μὲν πρῶτον ἐπεξελθόντες ἐκ τῆς ἀκροπόλεως οἱ πολέμιοι ἐμάχοντο ἐν τῷ πρόσθεν τῶν εἰς τὴν πόλιν φερουσῶν πυλῶν· ἔπειτα, πολιορκούμενοι ὑπὸ τῶν προσβοηθούντων, ἐχώρουν πάλιν πρὸς τὴν ἀκρόπολιν· οἱ δὲ πολῖται συνεισπίπτουσιν αὐτοῖς. τὸ μὲν οὖν μέσον τῆς ἀκροπόλεως ἔρημον ἀφείσαν οἱ πολέμιοι, ἐπὶ δὲ τὸ τεῖχος καὶ τοὺς πύργους ἀναβάντες ἔπαιον καὶ ἔβαλλον τοὺς ἔνδον· οἱ δὲ χαμόθεν ἡμύνοντο καὶ κατὰ τὰς ἐπὶ τὸ τεῖχος φερούσας κλίμακας εἰ δύναιτο ἀναβαίνειν προσεμάχοντο. Ἐπεὶ δὲ τῶν ἔνθεν καὶ ἔνθεν πύργων ἐκράτησάν τινων οἱ πολῖται, ὁμόσε δὴ ἐχώρουν ἀπονενοημένως τοῖς ἀναβεβηκόσιν, οἱ δὲ ὠθούμενοι ὑπ' αὐτῶν καὶ ἡσσώμενοι εἰς ἑλαττον συνειλοῦντο.

23. Ἐν δὲ τούτῳ τῷ καιρῷ οἱ μὲν Ἀρκάδες καὶ οἱ Ἀργεῖοι περὶ τὴν πόλιν ἐκυκλοῦντο, καὶ τὸ τεῖχος τῆς

the wall of the citadel. The townsmen inside kept up an incessant fire upon the assailants on the wall, as well as upon those who were still coming up the ladders from outside, or had managed to get a footing on the towers. Having found fire in the garrison huts, they set to work to burn them out, bringing as many as they could find of the corn-sheaves that had been stored for the use of the garrison. The men on the towers in terror of the flames leaped down, whilst those on the walls were driven out by the incessant attacks of the townsmen. When they once began to give way, it took but a short time to clear the citadel entirely of the assailants. At the same time the cavalry made a sally, and the enemy seeing them retreated, leaving behind their ladders and their dead comrades, and some who were still alive, but disabled. Then followed a general rejoicing of the townsmen. You might see men shaking hands and congratulating each other on their escape, and the women bringing them drink, and shedding tears of joy; and in fact all present seemed to be laughing and crying in the same breath.

24. I had spent a part of the night in gloomy meditations, such as occupied the minds of most of my comrades, when having at length dropt into a short slumber, I saw a dream. I fancied I was at home in my father's house, and suddenly a flash of lightning accompanied with thunder struck the room and filled it with light. I awoke in terror, being unable to determine whether the dream boded good or evil. When the consciousness of my condition returned, I began to reflect that it was one which demanded instant and strenuous exertion. My first thought was: 'Why do I keep lying here, while

Ἀκροπόλεως διώρυκτον· τῶν δὲ ἔνδοθεν οἱ μὲν τοὺς ἐπὶ τοῦ τείχους, οἱ δὲ καὶ ἔξωθεν ἔτι ἐπαναβαίνοντας, ἐπὶ ταῖς κλίμαξιν ὄντας, ἔπαιον, οἱ δὲ πρὸς τοὺς ἐπαναβεβηκότας αὐτῶν ἐπὶ τοὺς πύργους ἐμάχοντο, καὶ πῦρ εὐρόντες ἐν ταῖς σκηναῖς ὑψήπτου αὐτούς, ὥς ἐξώσουντες τοὺς ἄνδρας, ἅμα προσφοροῦντες τῶν δραγμάτων ἃ ἔτυχεν ἐκεῖ κείμενα τροφῆς ἔνεκα τοῖς ἐν τῷ φρουρίῳ. Ἐνταῦθα δὲ οἱ μὲν ἀπὸ τῶν πύργων τὴν φλόγα φοβούμενοι ἐξήλλοντο, οἱ δὲ ἐπὶ τῶν τειχῶν ὑπὸ τῶν ἀνδρῶν παιόμενοι ἐξέπιπτον. ἐπεὶ δ' ἅπαξ ἤρξαντο ὑπείκειν ταχὺ δὴ πᾶσα ἡ ἀκρόπολις ἔρημος τῶν πολεμίων ἐγεγένητο. εὐθὺς δὲ καὶ οἱ ἱππεῖς ἐξήλαυνον· οἱ δὲ πολέμιοι ἰδόντες αὐτοὺς ἀπεχώρουν, καταλιπόντες τὰς τε κλίμακας καὶ τοὺς νεκρούς, ἐνίοις δὲ καὶ ζῶντας ἀποκεχωλευμένους. Ἐνθα δὲ κοινῇ ἀπάντων εὐφροσύνη ἐγένετο, καὶ θεάσασθαι παρῇν ἐπὶ τῆς σωτηρίας τοὺς μὲν ἄνδρας δεξιουμένους ἀλλήλους, τὰς δὲ γυναῖκας πιεῖν τε φερούσας, καὶ ἅμα χαρᾷ δακρυνούσας· πάντας δὲ τοὺς παρόντας τότε γε ὥς ἐδόκει κλαυσίγελως εἶχε.

24. Μέχρι πόρρω τῆς νυκτὸς ἀγρυπνῶν ἑλυπούμην, ταῖς αὐταῖς φροντίσιν οἷαισπερ καὶ οἱ ἄλλοι συνεχόμενος, ἔπειτα δὲ μικρὸν ὕπνου λαχὼν, εἶδον ὄναρ· ἔδοξα πάλιν οἴκοι γενέσθαι ἐν τῇ πατρῷᾳ οἰκίᾳ, καὶ ἐξαίφνης βροντῆς γενομένης σκηπτὸς ἔδοξε πεσεῖν εἰς τὴν οἰκίαν ὥστε ἐκ τούτου λάμπεσθαι πᾶσαν. περίφοβος δ' εὐθὺς ἀνεγέρθη, οὐ δυνάμενος διακρίναι τὸ ὄναρ πότερον ἀγαθὸν ἢ κακὸν σημαίνει. τότε δὲ ἔμφρων γενόμενος καὶ ἀναμεννημένος ἐν οἷῳ κινδύνῳ εἶην, ἐνεθυμήθην ὅτι δεῖ ὀτρύνεσθαι καὶ μὴ σχολάζειν, καὶ πρῶτον μὲν ἔννοιά μοι ἐμπίπτει, “Τί

the night is wearing away, when the savages may be expected to fall upon us at daybreak? We are threatened with the most cruel and ignominious death that the revenge of a timid adversary can inflict; and yet no one is making any preparations for resistance. If I wait for another more experienced than myself to take the command, the season of action will have passed by.'

**25.** As these thoughts came into my mind, I became full of suspicion. So I went home, and ordered Antonio to follow me to the piazza. Then having taken him into the presence of a friend who lives there, I told him I was aware of everything that was going on at home. 'And now,' I said, 'I give you your choice of two things, either to be flogged and sent to prison, and to work at the treadmill for the rest of your days; or to tell the whole truth, and receive a free pardon from me for your misdoings. So let us have no lies, but tell out the whole truth.' At first he denied all knowledge, and challenged me to do what I liked with him. But when I mentioned the name of Beaufort, he was dumbfounded, supposing that I was acquainted with the whole plot. And then he fell down at my knees, and on my promising to spare him confessed everything.

**28.** See now, sirs, with what severity our ancestors used to deal with traitors, deeming them the common enemies of the nation. Phrynichus was found murdered one night near the willow pool. His slayers were caught and put into prison by the friends of the murdered man. When the magistrates learnt what had been done, they brought forth the men out of prison, and examined



κατάκειμαι; ἡ δὲ νύξ προβαίνει, ἅμα δὲ τῇ ἡμέρᾳ εἰκὸς τοὺς βαρβάρους ἥξειν ἐφ' ἡμᾶς. Τί οὖν ἐμποδὼν μὴ οὐχὶ κακῶς καὶ αἰσχυρῶς ἀποθανεῖν πάντα παθόντας ὅσα εἰκὸς τὸν βασιλέα ὑβρίζειν ἅμα δειλὸν γε καὶ ἐχθρὸν ὄντα· ὅπως δὲ ἀμυνούμεθα οὐδεὶς παρασκευάζεται· ἐγὼ μέντοι εἰ ἀναμένω ἕως ἄν τις ἄλλος ἐμοῦ ἐμπειρότερος στρατηγὸς φαίνεται, ὁ καιρὸς τοῦ δρᾶν ἀποιχίσεται.”

**25.** Ταῦτα καὶ τοιαῦτά μου εἰς τὴν γνώμην εἰσήει, καὶ μεστὸς ἦν ὑποψίας. ἐλθὼν δ' οἴκαδε ἐκέλευεν ἀκολουθεῖν μοι τὸν Ξανθίαν εἰς τὴν ἀγοράν, ἀγαγὼν δ' αὐτὸν ὡς τῶν ἐπιτηδείων τινὰ ἔλεγον ὅτι ἐγὼ ἅπαντα εἶην πεπυσμένος τὰ γιγνόμενα ἐν τῇ οἰκίᾳ. “σοὶ οὖν,” ἔφη, “ἔξεστι δυοῖν ὁπότερον βούλει ἐλέσθαι, ἢ μαστιγωθέντα εἰς μύλωνα ἐμπεσεῖν καὶ μηδέποτε παύσασθαι κακοῖς τοιούτοις συνεχόμενον, ἢ κατειπόντα πάντα τάληθῇ μηδὲν παθεῖν κακόν, ἀλλὰ συγγνώμης παρ' ἐμοῦ τυχεῖν τῶν ἡμαρτημένων· ψεύση δὲ μηδέν, ἀλλὰ πάντα τάληθῇ λέγε.” κακείνος τὸ μὲν πρῶτον ἕξαρνος ἦν, καὶ ποιεῖν ἐκέλευεν ὅτι βούλομαι· οὐδὲν γὰρ εἰδέναι· ἐπειδὴ δὲ ἐγὼ ἐμνήσθην Καλλισθένους πρὸς αὐτόν, ἐξεπλάγη ἡγησάμενός με πάντα ἀκριβῶς ἐγνωκέναι. καὶ τότε ἤδη πρὸς τὰ γόνατά μου πέσῶν, καὶ πίστιν παρ' ἐμοῦ λαβὼν μηδὲν πείσεσθαι κακόν, πάντα ἀκριβῶς διηγήσατο.

**28.** Ἐκεῖνοι γάρ, ὦ ἄνδρες, οἱ πατέρες ἡμῶν θεωρήσατε ὡς ὠργίζοντο τοῖς προδόταις καὶ κοινούς ἐχθροὺς ἐνόμιζον εἶναι τῆς πόλεως. Φρυνίχου γὰρ ἀποσφραγέντος νύκτωρ παρὰ τὴν κρήνην τὴν ἐν τοῖς οἰσυλοῖς, καὶ ληφθέντων τῶν ἀνδρῶν καὶ εἰς τὸ δεσμωτήριον ἀποτεθέντων ὑπὸ τῶν τοῦ Φρυνίχου φίλων, αἰσθανόμενος ὁ



them under torture. And on inquiry into the matter they found that Phrynichus was implicated in a plot to betray the city : and that his slayers had been imprisoned unjustly. Accordingly, at the instance of Critias, the people voted that the dead man should be tried on a charge of treason. And if it should be proved that he was a traitor, and had been buried in Attica with his guilt upon him, his bones should be dug up, and cast forth beyond the borders.

**29.** I made this, my fifth voyage, starting from Byzantium on board the same vessel as Abdullah, the man they accuse me of having murdered. We were bound for Trebizond. I was going to meet my father who happened to be there at that time, and Abdullah was going to sell slaves to certain Persian merchants. And the slaves he was going to sell as well as the merchants who were going to buy them were in the ship with us.

This, sirs, was the object of each in making the voyage. But we were caught by a storm, and compelled to put in at a haven on the coast near Sinoub. And it was here the other ship was anchored into which we exchanged from our first vessel, and on board of which they say that Abdullah met his death.

**30.** Observe now in the first place that all these things were the result of accident and not of design. No one can say that I ever asked the man to make the voyage with me ; he made it of his own accord, and in furtherance of his own affairs. I too had very sufficient reasons for making the voyage. Our running into harbour was not premeditated, but forced upon us. And afterwards when we changed vessels, there was no trickery in the matter,

δῆμος τὸ γεγονός, τοὺς τε εἰρχθέντας ἐξῆγε, καὶ βασάνων γενομένων ἀνέκρινε. καὶ ζητῶν τὸ πρᾶγμα εὗρε τὸν μὲν Φρύνιχον προδιδόντα τὴν πόλιν, τοὺς δὲ ἀποκτείναντας αὐτὸν ἀδίκως εἰρχθέντας· καὶ ψηφίζεται ὁ δῆμος Κριτίου εἰπόντος τὸν μὲν νεκρὸν κρίνειν προδοσίας, καὶ δόξῃ προδότης ὢν ἐν τῇ χώρᾳ τεθάφθαι, τὰ τε ὅστ' αὐτοῦ ἀνορύξαι καὶ ἐξορίσαι ἔξω τῆς Ἀττικῆς.

29. Ἐγὼ δὲ τὸν μὲν πλοῦν τὸν περπτόν τοῦτον ἐποιησάμην ἐκ τοῦ Βυζαντίου, ἐν τῷ πλοίῳ πλέων ᾧ Σπιθριδάτης οὗτος, ὃν φασιν ὑπ' ἐμοῦ ἀποθανεῖν· ἐπλέομεν δὲ εἰς Τραπεζοῦντα, ἐγὼ μὲν ὡς τὸν πατέρα, ἐτύγχανε γὰρ ἐκεῖ ὢν τότε, ὁ δὲ Σπιθριδάτης ἀνδράποδα Πέρσαις ἀνθρώποις ἐμπόροις ἀποδωσόμενος. συνέπλει δὲ τὰ τε ἀνδράποδα ἃ ἔδει αὐτὸν ἀποδόσθαι, καὶ οἱ ἔμποροι οἱ ὠνησόμενοι.

Ἡ μὲν πρόφασις ἐκατέρῳ τοῦ πλοῦ αὕτη· ἐτύχομεν δὲ χεიმῶνί τινη χρησάμενοι, ὑφ' οὗ ἡναγκάσθημεν κατασχεῖν εἰς τῆς Σινωπίδος τι χωρίον, οὗ τὸ πλοῖον ὥρμει τοῦτο εἰς ὃ μετεκβάντα φασὶν ἀποθανεῖν τὸν Σπιθριδάτην.

30. Καὶ πρῶτον μὲν αὐτὰ ταῦτα σκοπεῖτε, ὅτι μὴ προνοία μᾶλλον ἐγένετο ἢ τύχη. οὔτε γὰρ πείσας τὸν ἄνδρα οὐδαμοῦ ἀπελέγχομαι σύμπλουν μοι γενέσθαι, ἀλλ' αὐτὸς καθ' αὐτὸν τὸν πλοῦν πεποιημένος ἔνεκα πραγμάτων ἰδίων· οὔτ' αὖ ἐγὼ ἄνευ προφάσεως ἱκανῆς φαίνομαι τὸν πλοῦν ποιησάμενος, οὔτε κατασχόντες εἰς τὸ χωρίον τοῦτο ἀπὸ παρασκευῆς οὐδεμιᾶς, ἀλλ' ἀνάγκη χρησάμενοι· οὔτ' αὖ ἡ μετάβασις ἐγένετο εἰς τὸ ἕτερον

but this too was a case of necessity. For the vessel we started in was undecked, whilst the other was covered in, and we chose it in order to get shelter from the rain. After going on board the second vessel we sat and drank together. It is known for certain that he left the ship after that, and that he never came on board again; whilst I never quitted the ship at all that night.

31. The next day, as soon as it was found that the man was missing, search was made, and by no one more zealously than by me; and nobody was more deeply shocked by the occurrence than I was. It was I who had the intelligence sent home to Byzantium, and the suggestion first came from me. And when no one else was willing to go, either of the ship's company or of the fellow voyagers of Abdullah, I offered to send my own servant. However, when we had searched high and low, and the man could not anywhere be found, as the weather was favourable, and all the other vessels were putting to sea, I too departed on my voyage.

33. When the commissioners arrived they found me entertaining some friends. These they drove away; and, having given me in charge to Captain Peirson, the rest of them went to our factory, and made a list of the hands employed. In the meantime I asked Peirson if he would save my life, if I gave him money. He said, 'yes he would, for a good round sum.' So I said I was prepared to give him two hundred and fifty pounds. And he agreed he would do it. Now although I knew very well that he was utterly unscrupulous, and unprincipled, yet, under the circumstances, I thought it best to make him

πλοῖον οὐδενὶ μηχανήματι οὐδ' ἀπάτῃ ἀλλ' ἀνάγκῃ καὶ τοῦτο ἐγένετο. ἐν ᾧ μὲν γὰρ ἐπλέομεν ἀστεγάστον ἦν τὸ πλοῖον, εἰς δὲ μετέβημεν ἐστεγασμένον· τοῦ δὲ ὑετοῦ ἔνεκα ταῦτ' ἦν. Ἐπειδὴ δὲ μετεξέβημεν εἰς τὸ ἕτερον πλοῖον, ἐπίνομεν. καὶ ὁ μὲν ἐστὶ φανερός ἐκβὰς ἐκ τοῦ πλοίου καὶ οὐκ εἰσβὰς πάλιν· ἐγὼ δὲ τὸ παράπαν οὐκ ἐξέβην τοῦ πλοίου τῆς νυκτὸς ἐκείνης.

31. Τῇ δ' ὑστεραίᾳ, ἐπειδὴ ἀφανὴς ἦν ὁ ἀνὴρ, ἐζητεῖτο οὐδέν τι μᾶλλον ὑπὸ τῶν ἄλλων ἢ καὶ ὑπ' ἐμοῦ· καὶ εἴ τῳ τῶν ἄλλων ἐδόκει δεινὸν εἶναι, καὶ ἐμοὶ ὁμοίως. καὶ εἰς τε τὸ Βυζάντιον ἐγὼ αἴτιος ἦν πεμφθῆναι ἄγγελον, καὶ τῇ ἐμῇ γνώμῃ ἐπέμπετο. καὶ ἄλλου οὐδενὸς ἐθέλοντος βαδίζειν, οὔτε τῶν ἀπὸ τοῦ πλοίου, οὔτε τῶν αὐτῷ τῷ Σπιθριδάτῃ συμπλεόντων, ἐγὼ τὸν ἀκόλουθον τὸν ἐμαντοῦ πέμπειν ἕτοιμος ἦν. Ἐπειδὴ μέντοι ὁ ἀνὴρ οὔτε ἐκεῖ ἐφαίνετο ζητούμενος, οὔτ' ἄλλοθι οὐδαμοῦ, πλοῦς τε ἡμῖν ἐγίγνετο, καὶ τᾶλλ' ἀνήγετο πλοῖα ἅπαντα, ὥχόμην καὶ γὰρ πλέων.

33. Οἱ δὲ πεμφθέντες ὑπὸ τῶν τριάκοντα ζητηταὶ ἐμὲ μὲν ξενοὺς ἐστιῶντα κατέλαβον, οὓς ἐξελάσαντες Περσείδῃ με παραδιδόασιν· οἱ δὲ ἄλλοι εἰς τὸ ἐργαστήριον ἐλθόντες τὰ ἀνδράποδα ἀπεγράφοντο. ἐγὼ δὲ ἐν τούτῳ Περσείδην μὲν ἡρώτων εἰ βούλοιτό με σῶσαι χρήματα λαβών· ὁ δ' ἔφασκεν, εἰ πολλὰ εἶη. εἶπον οὖν ὅτι τάλαντον ἀργυρίου ἕτοιμος εἶην δοῦναι. ὁ δ' ὡμολόγησε ταῦτα ποιήσειν. ἡπιστάμην μὲν οὖν ὅτι οὔτε θεοὺς οὔτ' ἀνθρώπους νομίζει, ὅμως δ' ἐκ τῶν παρόντων



promise on his honour. He swore solemnly, with horrible imprecations, that if I gave him the sum mentioned, he would let me go safe. So I went into the closet and opened my chest. Peirson seeing what I was about came in too, and as soon as he got sight of the contents of the chest, called two of the attendants, and bade them take possession of the chest, and all that was in it.

34. Now as the chest contained, over and above the sum I had mentioned, about a thousand pounds in coin, besides silver-plate and other valuables, I begged and besought him to give me back enough to supply the needs of my journey. But he only replied, 'that I might think myself well off, if I escaped with a whole skin.' As Peirson and I were going out we met Shepherdson and Lawley returning from the factory, who coming upon us just at the door, asked whither we were going. And he answered that we were going to my brother's, to make inquisition of the property in his house. Accordingly, they told him to go on his errand, but ordered me to accompany them to the house of Mr. Horsley. Before departing, Peirson came close to me, and bade me hold my tongue, and be of good cheer, for he would come there presently.

35. On arriving at the house, we found there Col. Godson keeping guard over certain others who were under arrest. So they handed me over to his custody and went their way. In this strait, I resolved with myself to hazard something for my safety, seeing that death stared me in the face. So calling Horsley aside, I said to him, 'Master Horsley, we are old acquaintances and friends: I have done no wrong: I am threatened



ἐδόκει μοι ἀναγκαιότατον εἶναι πίστιν παρ' αὐτοῦ λαβεῖν. ἐπειδὴ δὲ ὤμοσεν, ἐξώλειαν ἑαυτῷ καὶ τοῖς παισὶν ἐπαρώμενος, λαβὼν τὸ τάλαντόν με σώσειν, εἰσελθὼν εἰς τὸ δωμάτιον τὴν κιβωτὸν ἀνοίγνυμι. Περσείδης δ' αἰσθόμενος εἰσέρχεται, καὶ ἰδὼν τὰ ἐνόντα καλεῖ τῶν ὑπηρετῶν δύο, καὶ τὰ ἐν τῇ κιβωτῷ λαβεῖν ἐκέλευσεν.

34. Ἐπεὶ δὲ οὐχ ὅσον ὡμολόγησα εἶχεν, ἀλλ' ὥς τέσσαρα τάλαντα ἀργυρίου καθαροῦ χωρὶς ἄλλων ἀργυρωμάτων καὶ χρημάτων τιμίων, ἐδεόμην αὐτοῦ ἐφόδιά μοι δοῦναι· ὁ δ' ἀγαπήσειν με ἔφασκεν εἰ τὸ σῶμα σώσω. ἐξιούσι δ' ἐμοὶ καὶ Περσείδῃ ἐπιτυχάνει Μηλόβιός τε καὶ Θεμίστιος ἐκ τοῦ ἐργαστηρίου ἀπιόντες, καὶ καταλαμβάνουσιν πρὸς αὐταῖς ταῖς θύραις, καὶ ἐρωτῶσιν ὅπῃ βαδίζοιμεν· ὁ δ' ἔφασκεν εἰς τὰ τοῦ ἀδελφοῦ τοῦ ἐμοῦ, ἵνα καὶ τὰ ἐν ἐκείνῃ τῇ οἰκίᾳ σκέψηται. ἐκείνον μὲν οὖν ἐκέλευον βαδίζειν, ἐμὲ δὲ μεθ' αὐτῶν ἀκολουθεῖν εἰς Ἰππάρχου. Περσείδης δὲ προσελθὼν σιγᾷ μοι παρακελεύεται καὶ θαρρεῖν, ὥς ἥξων ἐκείσε.

35. Καταλαμβάνομεν δὲ αὐτόθι Θεόγνιν ἐτέρους φυλάττοντα· ᾧ παραδόντες ἐμὲ πάλιν ᾤχοντο. ἐν τοιούτῳ δ' ὄντι μοι κινδυνεύειν ἐδόκει, ὥς τοῦ γε ἀποθανεῖν ὑπάρχοντος ἤδη. καλέσας δὲ Ἰππάρχον λέγω πρὸς αὐτὸν τάδε, “ ἐπιτήδειος μὲν μοι τυγχάνεις ὢν, καὶ φίλος ἐκ τοῦ πάλαι, ἀδικῶ δ' οὐδέν, χρημάτων δ' ἕνεκα ἀπόλλυμαι. σὺ οὖν ταῦτα πάσχοντί μοι πρόθυμον

with death for the sake of my money. I beseech you then, seeing me in this plight, do what you can to save my life.' And he promised that he would. He thought, however, it would be best to communicate with Godson; for he knew his man, and believed he would do anything for money.

36. So while he was engaged in conversation with Godson, as I happened to be acquainted with the house, and knew that it had a back entrance, I resolved to try to escape by that way. For I reflected, that if I escaped observation I should get off safe, and if I were detected, well, I thought, in case Godson should be persuaded by Horsley to take the bribe, I should be let go all the same, and if not, why I could only die once after all. Having thus made up my mind, I began my flight, the guards meanwhile keeping watch at the front door. Now there were three doors that I had to pass, and they all happened to be open. Thus having reached the street, I went to the house of one Bowling, a ship captain, whom I despatched up town to make inquiries about my brother. When he came back, he told me that Sheriff Beaufort had arrested him in the street, and taken him to prison. And I having heard these tidings at nightfall, took ship and crossed over to Newhaven.

39. After this the lad ran for refuge into a fuller's shop, and they rushed in after him and brought him out, in spite of his cries and screams and protestations. A crowd collected, and great indignation was expressed, and many said it was a shame. However, remonstrances had no effect on them: but when the fuller himself, and some others of the bystanders endeavoured to rescue the boy

παράσχου τὴν σεαυτοῦ δύναμιν εἰς τὴν ἐμὴν σωτηρίαν.”  
 ὁ δ' ὑπέσχετο ταῦτα ποιήσκειν. ἐδόκει δ' αὐτῷ βέλτιον  
 εἶναι πρὸς Θεόγνιν μνησθῆναι· ἦδαι γὰρ τὸν ἄνδρα πον-  
 ηρὸν ὄντα καὶ ἡγείτο ἅπαν ποιήσκειν αὐτὸν εἴ τις ἀργύριον  
 διδοίη.

36. Ἐκείνου δὲ διαλεγομένου Θεόγνιδι, ἔμπειρος γὰρ  
 ὢν ἐτύγχανον τῆς οἰκίας, καὶ ἦδεν ὅτι ἀμφίθυρος εἴη,  
 ἐδόκει μοι ταύτῃ πειρᾶσθαι σωθῆναι, ἐνθυμουμένῳ ὅτι,  
 εἰ μὲν λάθω, σωθήσομαι, εἰ δὲ ληφθῶ, ἡγούμην μὲν, εἰ  
 Θεόγνις εἴη πεπεισμένος ὑπὸ τοῦ Ἰπάρχου χρήματα  
 λαβεῖν, οὐδὲν ἦττον ἀφεθήσεσθαι, εἰ δὲ μή, ὁμοίως ἀπο-  
 θανεῖσθαι, οὐκ ἐξόν γε δις ἀποθανεῖν. ταῦτα διανοηθεὶς  
 ἔφευγον, ἐκείνων ἐπὶ τῇ αὐλείῳ θύρᾳ τὴν φυλακὴν  
 ποιουμένων· τριῶν δὲ θυρῶν οὐσῶν, ἃς ἔδει με διελθεῖν,  
 ἅπασαι ἀνεωγμέναι ἔτυχον. ἀφικόμενος δὲ εἰς Ἀκρόνεω  
 τοῦ ναυκλήρου ἐκείνου πέμπω εἰς ἄστυ, πευσόμενον  
 περὶ τοῦ ἀδελφοῦ· ἦκων δὲ ἔλεγεν ὅτι Καλλισθένης  
 αὐτὸν ἐν τῇ ὁδῷ λαβὼν εἰς τὸ δεσμωτήριον ἀπαγάγοι.  
 καὶ ἐγὼ τοιαῦτα πεπυσμένος τῆς ἐπιούσης νυκτὸς  
 ἀπῆλθον εἰς νέον τεῖχος.

39. Μετὰ δὲ ταῦτα τὸ μὲν μειράκιον εἰς γυμνασίον  
 κατέφυγεν, οἷτοι δὲ συνεισπεσόντες ἦγον αὐτὸν βία,  
 βοῶντα καὶ κεκραγότα καὶ μαρτυρόμενον. συνδραμόντων  
 δὲ ἀνθρώπων πολλῶν καὶ ἀγανακτούντων τῷ πράγματι  
 καὶ δεινὰ φασκόντων εἶναι τὰ γιγνόμενα, τῶν μὲν λεγο-  
 μένων οὐδὲν ἐφρόντιζον, αὐτὸν δὲ τὸν γυμνασέα καὶ ἄλλους

they gave them a sound beating. When they were about opposite Mr. Bright's house, I met them as I was walking unattended. Thinking it a dreadful shame to leave the boy to be illtreated by them in this outrageous manner, without trying to help him, I laid hold of him. Then I demanded of them, why they were ill-using him thus; but deigning no answer, they let go the boy, and began to belabour me.

40. A fight ensued. The boy kept striking at his tormentors, and trying to protect himself. They kept raining blows upon us, and frequently hit the poor boy, for they were drunk, while I defended him, and the bystanders seeing that we were the injured side, all took our part. And in the fray we all got our heads broken. Now all Simon's associates, who had backed him in this drunken affray, the first time they saw me after this, begged my pardon, thus acknowledging that they were in the wrong, and had acted outrageously. And four years passed since that affair took place, without anyone bringing suit or action against me. But Simon here, the author of all the mischief, having kept quiet all that time, for fear of the consequences to himself, as soon as he found me involved in difficulties, and unable to defend myself, takes advantage of my helplessness to bring this action against me now.

46. Early the next morning he assembled the men, and told them that they must be prepared to fight not only on the water but on land, and even against walled towns; for it was by their arms alone they could hope to provide themselves with those supplies which the enemy received in abundance from the Persian treasury. He then set



τινὰς ἐπαμύνειν ἐπιχειροῦντας συνέκοψαν. ἤδη δὲ αὐτοῖς οὖσι παρὰ τὴν Λάμπωνος οἰκίαν ἐγὼ μόνος βαδίζων ἐντυγχάνω. δεινὸν δὲ ἡγησάμενος εἶναι καὶ αἰσχροῦν περιδεῖν οὕτως ἀνόμως καὶ βιαίως ὑβρισθέντα τὸν νεανίσκον, ἐπιλαμβάνομαι αὐτοῦ. οὗτοι δέ, διότι μὲν τοιαῦτα παρηνόμουν εἰς ἐκείνον, οὐκ ἠθέλησαν εἰπεῖν ἐρωτηθέντες, ἀφήμενοι δὲ τοῦ νεανίσκου ἔτυπτον ἐμέ.

40. Μάχης δὲ γενομένης, καὶ τοῦ μαιρακίου βάλλοντος αὐτοὺς καὶ περὶ τοῦ σώματος ἀμυνομένου, καὶ τούτων ἡμᾶς βαλλόντων, ἔτι δὲ τυπτόντων αὐτὸν ὑπὸ τῆς μέθης, καὶ ἐμοῦ ἀμυνομένου, καὶ τῶν παραγενομένων ὡς ἀδικουμένων ἡμῖν ἀπάντων ἐπικουρούντων, ἐν τούτῳ τῷ θορύβῳ συντριβόμεθα τὰς κεφαλὰς ἅπαντες. καὶ οἱ μὲν ἄλλοι οἱ μετὰ τούτου παροινήσαντες, ἐπειδὴ τάχιστα με εἶδον μετὰ ταῦτα, ἐδέοντό μου συγγνώμην ἔχειν, οὐχ ὡς ἀδικούμενοι ἀλλ' ὡς δεινὰ πεποιηκότες. καὶ ἐξ ἐκείνου τοῦ χρόνου τεττάρων ἐτῶν παρεληλυθότων, οὐδέν μοι πώποτ' ἐνεκάλεσεν οὐδεὶς. Σίμων δ' οὐτοσί, ὁ πάντων τῶν κακῶν αἴτιος γενόμενος, τὸν μὲν ἄλλον χρόνον ἡσυχίαν ἦγε, δεδιὼς περὶ αὐτοῦ, ἐπειδὴ δὲ πολλῇ με ἀπορία συνεχόμενον ᾗσθητο, καὶ οὐχ οἶόν τε ἀμύνεσθαι, καταφρονήσας μου τῆς ἀμηχανίας εἰς τοῦτον τὸν ἀγῶνά με κατέστησεν.

46. Πρὸ δὲ τῇ ὑστεραίᾳ ἐκκλησίᾳ ποιήσας παρεκελεύετο τοῖς ἀνδράσιν ὅτι δέοι παρεσκευάσθαι μὴ μόνον ναυμαχεῖν ἀλλὰ καὶ πεζομαχεῖν καὶ τειχομαχεῖν, “οὐ γὰρ ἐλπίς ἐστιν,” ἔφη, “ἄλλη πλὴν μαχομένοις τὰ ἐπιτήδεια κομίζεσθαι ἢ τοῖς πολεμίοις ἀφθονα ὑπάρχει παρὰ βασιλέως.” Μετὰ δὲ τὴν ἐκκλησίαν ἀνηγάγετο ἐπὶ τὴν

sail in a heavy rain and a thick mist for Cyzicus. As he approached the harbour the weather suddenly cleared up, and as the sun broke the mist, the Peloponnesian fleet was discovered exercising a great way off at sea. When the Peloponnesians saw the Athenians with so large a force between them and the harbour, they made for the nearest land, and laying their ships together in a compact mass defended themselves awhile from the decks.

48. After the feast a song was sung and then the dancing began. First of all a number of highlanders stood up and danced in their armour, bounding high with great nimbleness, and brandishing their swords to the sound of the pipes. At last one of them aimed a blow at the other, and all thought the man was struck, and he fell to the ground, very cleverly. Then his adversary stripped him of his arms, and marched off singing 'See the conquering hero comes.' Then several of his comrades came in, and carried off the other who was supposed to be dead. There was really nothing the matter with him.

After them, another set got up and danced the 'Carapee' as they call it, in full armour. This is a kind of acting in dumb show. A husbandman comes forward, and having laid down his arms, proceeds to plow and to guide his team, turning frequently to look round as if afraid. Then a robber comes stealing in. The other seeing him, snatches up his arms, and fights to save his team. All this was done in measure to the sound of the pipe. At last the robber makes prisoner the husbandman and drives off the team. Sometimes it is the teamster that binds the robber: whom he then straps to the yoke, and drives beside it with his hands tied behind his back.

Κύζικον, ὕοντος πολλοῦ καὶ ὁμίχλης πυκνῆς οὔσης. ἔπειδὴ δὲ ἐγγὺς τοῦ λιμένος ἦν, αἰθρίας γενομένης καὶ τοῦ ἡλίου ἐκλάμψαντος καθορᾷ τὰς τῶν Πελοποννησίων ναῦς γυμναζομένας πόρρω ἀπὸ τοῦ λιμένος μετεώρους. οἱ δὲ Πελοποννήσιοι ἰδόντες τὰς τῶν Ἀθηναίων τριήρεις τοσαύτας οὔσας μεταξὺ ἑαυτῶν καὶ τοῦ λιμένος, ἔφυγον πρὸς τὴν ἐγγυτάτην γῆν, καὶ συνορμίσαντες τὰς ναῦς τέως μὲν ἐμάχοντο ἀπὸ τῶν καταστρωμάτων.

48. Μετὰ δὲ τὸ δεῖπνον ἐπαιώνισάν τε καὶ ἤρξατο ἡ ὄρχησις. Καὶ ἀνέστησαν πρῶτον μὲν ὀρεινοὶ ἄνδρες, καὶ πρὸς αὐλοὺς ὥρχήσαντο σὺν τοῖς ὅπλοις, καὶ ἥλλοντο ὑψηλά τε καὶ κούφως, καὶ ταῖς μαχαίραις ἐχρῶντο· τέλος δὲ ὁ ἕτερος τὸν ἕτερον παίει, ὥστε πᾶσιν ἐδόκει πεπληγέναι τὸν ἄνδρα· ὁ δ' ἔπεσε τεχνικῶς πωσ. καὶ ὁ μὲν σκυλεύσας τὰ ὅπλα τοῦ ἐτέρου ἐξήρει καλλίνικον ἄδων· ἄλλοι δὲ τῶν ἐταίρων παρελθόντες τὸν ἕτερον ἐξέφερον ὡς τεθυηκότα· ἦν δὲ οὐδὲν πεπονθώς.

Μετὰ ταῦτα ἄλλοι ἀνέστησαν οἱ ὠρχοῦντο τὴν Καρπαίαν καλουμένην ἐν τοῖς ὅπλοις. ἡ δ' ὄρχησις αὕτη ἐστὶ μίμησις τις δραματικῇ· ὁ μὲν γὰρ παραθέμενος τὰ ὅπλα σπείρει καὶ ζευγηλατεῖ πυκνὰ μεταστρεφόμενος ὡς φοβούμενος· ληστής δὲ προσέρχεται· ὁ δ' ἐπειδὴν προΐδεται, ἀπαντᾷ ἀρπάσας τὰ ὅπλα καὶ μάχεται πρὸ τοῦ ζεύγους· καὶ οὔτοι τοῦτ' ἐποιοῦν ἐν ῥυθμῷ πρὸς τὸν αὐλόν· καὶ τέλος ὁ ληστής δῆσας τὸν ἄνδρα καὶ τὸ ζεύγος ἀπάγει· ἐνίστε δὲ καὶ ὁ ζευγηλάτης τὸν ληστήν· εἶτα παρὰ τοὺς βοῦς ζεύξας ὀπίσω τῷ χεῖρε δεδεμένον ἐλαύνει.

49. Whenever the king goes on a hunting expedition, he leaves half of the tribe at home. Hunting is among them the national pastime. The king is their leader in hunting as in war, and takes part in the chase himself, while superintending the conduct of the rest. For they look upon hunting as the best practical education for the business of war. It accustoms them to rise betimes, to endure heat and cold; it exercises them in walking and running; and they are bound to shoot their beast in whatever direction he may break cover. Moreover it cannot fail to increase their presence of mind, and to sharpen their faculties when it is big game and fierce that they have to deal with. For of course they must be ready to strike at close quarters, as well as to be on the watch for a sudden assault. In fact it is hard to say what difference there is between hunting and warfare.

50. In hunting the hare the hounds will make it evident by their manner when they are getting near the quarry. Their tails wave with quick and constant motion, their whole frames are agitated. They dart forward as if charging a foe, sometimes jealously trying to outstrip each other, sometimes pressing patiently on side by side, now separating, now converging. At last they come upon the hare, sitting, and make a dash at her. The hare jumps up suddenly, alarmed by the clamour, and makes off. Then is the time for the huntsmen to halloo, 'Hie forward! hie at her! good dogs!' Then if you are following the hounds on foot, you must roll your cloak round your arm, grasp your stick in your hand, and away after the hare. But under no circumstances must you head the hare, for that spoils sport.



49. Ὅταν δὲ ἐξίῃ βασιλεὺς ἐπὶ θήραν, τὴν ἡμίσειαν μὲν τῆς φυλῆς οἴκοι καταλείπει, τοὺς δὲ ἄλλους ἐξάγει. δημοσίᾳ μὲν οὖν τοῦ θηρᾶν ἐπιμέλονται, καὶ βασιλεὺς ὥσπερ καὶ ἐν πολέμῳ ἡγεμὼν ἐστὶν αὐτοῖς, καὶ αὐτός τε θηρᾷ καὶ τῶν ἄλλων ἐπιμέλεται ὅπως ἂν θηρῶσιν, ὅτι ἀληθεστάτη αὐτοῖς δοκεῖ εἶναι αὕτη ἡ μελέτη τῶν πρὸς τὸν πόλεμον. καὶ γὰρ πρῶ ἀνίστασθαι ἐθίζει, καὶ ψύχη καὶ θάληπῃ ἀνέχεσθαι, γυμνάζει δὲ καὶ ὁδοιπορίαις καὶ δρόμοις, ἀνάγκη δὲ καὶ τοξεύσαι θηρίου καὶ ἀκοντίσαι ὅπου ἂν παραπίπτῃ. καὶ τὴν ψυχὴν δὲ πολλάκις ἀνάγκη παραστήσαι, καὶ θήγειν τὸν νοῦν, ὅταν τι τῶν ἀλκίμων καὶ ἀγρίων θηρίων ἀνθιστῇται· παίειν μὲν γὰρ δήπου δεῖ τὸ ὁμόσε γιγνόμενον, φυλάξασθαι δὲ τὸ ἐπιφερόμενον· ὥστε οὐ ῥάδιον εὐρεῖν τί ἐν τῇ θήρᾳ ἄπεστι τῶν ἐν πολέμῳ παρόντων.

50. Ἐν δὲ τῷ θηρεύειν, ἐπειδὰν περὶ τὸν λαγῶ ὦσιν αἱ κύνες, δῆλον ποιήσουσι τῷ κυνηγέτῃ σὺν ταῖς οὐραῖς τὰ σώματα ὅλα συνεπικραδαίνουσαι, πολεμικῶς ἐπιφερόμεναι, φιλονείκως παραθέουσai, συντρέχουσai φιλοπόνως, διστάμεναι, πάλιν συνιστάμεναι· τελευτῶσαι δὲ ἀφίξονται πρὸς τὴν εὐνὴν τοῦ λαγῶ, καὶ ἐπιδραμοῦνται ἐπ' αὐτόν. ὁ δ' ἐξαίφνης ἀνάξας, τῇ κλαγγῇ ταραχθεὶς, οἷχεται φεύγων. ἐν τούτῳ οὖν τῷ καιρῷ ἐμβοάτῳ ὁ κυνηγέτης, "ὦ κύνες, καλῶς γε ὦ κύνες, ἔτ' ἐπ' αὐτῷ, διώκετε." Καὶ τότε κυνοδρομοῦντα χρὴ περιελίξαντα ὁ ἀμπέχεται περὶ τὴν χεῖρα, καὶ τὸ ῥόπαλον ἀναλαβόντα, κατὰ τὸν λαγῶ διώκειν, καὶ μηδαμῶς ἀπαντᾶν· ἄπορον γάρ.

51. The hare will scud away and soon be out of sight ; but it generally makes a circuit and comes back to the place where it is first put up. Well, if you catch your hare in the first run, you must call up the hounds and go and look for another. But if not, make up your mind to follow the pack as well as you can. Don't give them up ; but keep stepping out manfully. If you come up with them again in full cry, keep hallooing to them, 'Forward, my beauties, follow on, follow on!' But if they have got a very long start of you, and you cannot overtake them by running, or if you lose the tracks, or if you can hear them giving tongue somewhere not far off, but cannot see them, you must make inquiries, but without stopping, of any one you chance to fall in with, shouting to him, 'Ho there, have you seen the hounds?'

55. He played his part very well. He first made a most profound reverence, and then with a respectful air he said, 'Madam, we are three merchants of Moussoul, and arrived here about ten days ago with some very rich merchandise, which we have deposited in a khan, where we have taken up our lodgings. We have been to spend the day with a merchant of this city, who invited us to go to see him. He treated us with a fine collation ; and as the wine we drank put us into a very good humour, he sent for a company of dancers. The night was already far advanced, and while we were playing on our instruments, the others dancing, and the whole company making a great noise, the watch happened to pass by, and obliged us to open the door. Some of the company were arrested : we were, however, so fortunate as to escape by

51. Ὁ δὲ ὑποχωρῶν ταχὺ ἐκλείψει τὴν ὄψιν, πάλιν μέντοι περιβάλλει ὅθεν εὐρίσκεται ἐπὶ τὸ πολὺ. καὶ ἔαν μὲν ὁ λαγὼς ἐαλωκὼς ἢ ἐν τῷ πρώτῳ δρόμῳ ἀνακαλεσάμενον τὰς κύνας <sup>1</sup> ζητεῖν ἄλλον· ἔαν δὲ μὴ, κυνοδρομεῖν ὡς τάχιστα καὶ μὴ ἀφιέναι, ἀλλ' ἐκπερᾶν φιλοπόνως. καὶ ἔαν πάλιν ἀπαντῶσι διώκουσαι αὐτόν, ἀναβοᾶν, “ εὖ γε, εὖ γε ὦ κύνες, ἔπεσθε ὦ κύνες.” ἔαν δὲ πολὺ προειληφύῃσι ὦσι, καὶ μὴ οἷός τ' ἦς κυνοδρομῶν ἐπιγίγνεσθαι αὐταῖς, ἀλλὰ διημαρτηκὼς ἦς τῶν δρόμων, ἢ καὶ πλησίον που ἐπιβοώσας μὴ δύνῃ ἰδεῖν, πυνθάνεσθαι παραθέοντα ἅμα ὅτῳ ἂν προσπελάξης ἀναβοῶντα, “ ἢ κατεῖδες, ὦή, τὰς κύνας ;”

55. Τοῦτο οὖν τὸ προσωπεῖον εὖ καὶ σοφῶς ὑποκρινόμενος προσεκύνησε μὲν αὐτὴν πρῶτον, ἔπειτα δὲ προσποιούμενος αἰδῶ πολλήν, “ ὦ γύναι,” ἔφη, “ ἔμποροι τρεῖς ἐσμὲν Μασσαλιῶται, ἐπιδημοῦμεν δὲ ἐνθάδε σχεδὸν ἑνδεκαταῖοι κατατεθειμένοι ἐν πανδοκείῳ τινὶ τὰ ὧνια (ἔστι δὲ πολυτελῆ), οὐπερ καὶ καταλύομεν. κληθέντες οὖν πρὸς ἔμπορόν τινα τῶν ἐνθάδε διετρίψαμεν παρὰ τούτῳ τὸ τήμερον, ὁ δὲ τά τε ἄλλα εὐπρεπέστατα ἡμᾶς εἰστίασε, καὶ δὴ καὶ ἱλαροῖς ὑπὸ τοῦ πότου γενομένοις ὀρχηστρίδας τινὰς εἰσήγαγε. γενομένου δὲ ὀψὲ τῆς νυκτὸς εὐωχούμεθα δὴ πάντες μετὰ ψόφου οὐκ ὀλίγου, κιθαρίζοντες μὲν ἡμεῖς, τῶν δὲ ὀρχουμένων, ἠνάγκασαν δ' οὖν ἡμᾶς οἱ τοξόται (ἔτυχον γὰρ τότε παριόντες) ἀνοιγνύναι αὐτοῖς τὴν θύραν. καὶ τινὰς μὲν συνέλαβον

<sup>1</sup> Advice, exhortations, directions may be expressed by the Infinitive, *χρή* or some such word being understood.

getting over a wall. 'But,' added the vizier, 'as we are strangers, and have taken perhaps rather more wine than we ought, we are afraid of meeting with a second party of the watch, or perhaps the same, before we arrive at our khan, which is at a considerable distance from hence. And we should even then get there to no purpose, for the gate would be shut, and whoever may come there they will not open it till morning.'

56. 'This is the reason, madam, that as we heard, in passing by, the sound of instruments and voices, we thought all those who belonged to the house were not yet retired; and we took the liberty to knock to beg you to afford us a retreat till the morning. If we appear to you worthy of taking a part in your amusements, we will endeavour, as far as we are able, to contribute to it, in order to repair the interruption we have caused; if not, do us at least the favour to suffer us to pass the night under the cover of your vestibule.' During this speech, the beautiful Safiè had an opportunity of examining the vizier and the two persons whom he also called merchants, and judging from their countenances that they were not common men, she said that she was not mistress, but if they would give themselves a moment's patience she would return and bring the answers. Safiè went and related all this to her sisters, who hesitated some time as to what they ought to do. But they were naturally kind, and as they had conferred the same favour on the others, they resolved to permit these also to come in. The caliph and his companions were accordingly admitted, and addressed themselves to the ladies with much civility.



τῶν παρόντων, ἡμεῖς δὲ γε μετ' ἀγαθῆς τύχης τὸν τοίχον ὑπερβάντες οὕτω δὴ ἀπεφύγομεν. ὥς δὲ ξένοι τε ὄντες, καὶ τάχ' ἂν ἴσως τι καὶ μεθυσθέντες, φοβούμεθα μὴ ἢ ἐκείνοις αὐθις ἐπιτύχωμεν ἢ ἐτέρῳ τινὶ λόχῳ τῶν τοξοτῶν, πρὶν ἂν ἐς τὸ παιδοκεῖον ἀφικώμεθα· ἀπέχει γὰρ εἰτεῦθεν ὁδὸν οὐκ ὀλίγην. ἦν δὲ καὶ ἀφικώμεθα, οὐδὲν πλεον ἡμῖν ἔσται· κεκλημένη γὰρ ἂν εἴη ἡ θύρα, οὐδ' ἀνοιχθείη ἂν οὐδ' ὁτῶοῦν πρὸ ἡμέρας."

56. "Διὰ ταῦτ' οὖν παριόντες, ὦ γύναι, τῇδε, αἰσθόμενοι δὲ κιθαρίζοντάς τινας καὶ ᾄδοντας, τὴν θύραν κόπτειν ἐτολμήσαμεν, ὥς τῶν ἔνδον οὕπω πάντων ἀναπαυσαμένων, εἰ ἐξείη ἡμῖν τὴν νύκτα παρ' ὑμῖν καταλύειν. ἦν δ' οὖν κρίνητε ἡμᾶς ἀξίους εἶναι ὥστε καὶ συμπαίξειν τι μεθ' ὑμῶν, ποιήσομεν δὴ καὶ τοῦτο ὥς ἂν δυνώμεθα χαριέστατα, ὅπως δίκας πῶς δῶμεν ὧν τοῖσδε ἐνωχλήσαμεν· ἦν δὲ μή, ἀλλὰ τόδε γε ἡμῖν χαρίζεσθε, ἐναυλίζεσθαι παρ' ὑμῖν τὴν νύκτα ἐν τοῖς προθύροις." τοιαῦτα δὲ λέγων, αὐτός τε καὶ οἱ μετ' αὐτοῦ ἔμποροι δὴ ἄλλοι δύο ἐπιφανῇ τῇ καλῇ Σοφίᾳ τῶν προσώπων τὰ εἶδη παρείχον· ἅπερ σκοποῦσα ἐκείνη, καὶ κρίνασα οὐ τῶν τυχόντων δὴ τοὺς ἄνδρας εἶναι, ἔφη αὐτὴ μὲν τὴν οἰκίαν οὐ κεκτήσθαι, εἰ δὲ δοκεῖ αὐτοῖς ὀλίγον τι ὑπομεῖναι, πυθομένη ἂν, εἰ ταῦτα ἐξείη, αὐτοῖς ἀπαγγέλλαι. διεξῆλθεν οὖν τὸ πρᾶγμα ταῖς ἀδελφαῖς, αἱ δὲ ἠπόρουν μὲν ὅ, τι δέοι ποιεῖν, ὥς δὲ φύσει τε φιλόανθρωποι οὔσαι, καὶ τοῖς ἄλλοις ἤδη ταῦτ' ἡμεῖς ἀποδίδοντες, ἔγνωσαν παραδεκτέον εἶναι καὶ τούτους εἰς τὴν οἰκίαν. εἰσελθόντες οὖν ὅ τε βασιλεὺς καὶ οἱ μετ' αὐτοῦ προσήεσαν πρὸς τὰς γυναῖκας κοσμιώτατα.



PLATONIC.

## SELECTIONS.

**57.** I came to Athens.

Hippias and I came to Athens. We arrived three days ago.

Clitophon and four others came from Syracuse to Athens.

We came to Athens from home, from Syracuse.

I met Alcibiades and Ion in the market-place.

When we came to Athens from Syracuse we met Alcibiades and Ion in the market-place.

Alcibiades took me by the hand.

And Alcibiades having taken hold of my hand, said 'Good morning, Callicles, I want something.'

'What are you in want of?' said I, 'if you are in want of anything that we can do for you, say what it is.'

'I am come to make a request of you.

I am here for that very purpose.

Why the fact is, I am come for the very purpose of making a request of you.'

'State your request.

Pray state your request.

I wish you would state your request.

You would state your request if you wished to oblige me.'

**58.** Do they speak the truth?

They seem to be speaking the truth.

Consider whether they seem to you to be speaking the truth.

They say that the soul of man is immortal.

The soul comes to an end. This they call dying. Then the soul comes into being again.



## TRANSLATION.

57. Ἀφικόμην Ἀθήναζε.

Ἐγὼ τε καὶ Ἱππίας Ἀθήναζε <sup>1</sup> ἀφικόμενοι ἐσμὲν ἤδη  
τριταῖοι.

Κλειτοφῶν ἐκ Συρακουσῶν ἀφίκετο πέμπτος αὐτός.

Οἴκοθεν ἐκ Συρακουσῶν Ἀθήναζε ἀφικόμεθα.

Κατ' ἀγορὰν ἐνέτυχον Ἀλκιβιάδῃ τε καὶ Ἰωνι.

Ἐπειδὴ Ἀθήναζε ἐκ Συρακουσῶν ἀφικόμεθα κατ' ἀγορὰν  
ἐνετύχομεν Ἀλκιβιάδῃ τε καὶ Ἰωνι.

Καί μου ἐλάβετο τῆς χειρὸς ὁ Ἀλκιβιάδης.

Καί μου λαβόμενος τῆς χειρὸς ὁ Ἀλκιβιάδης, Χαῖρ',  
ἔφη, ὦ Καλλίκλεις, δέομαί τινος.

Ἀλλὰ τοῦ δέει ; εἶπον ἐγώ, εἴ του δέει τῶν τῆδε, ὧν  
ἡμεῖς δυνατοί, φράζε.

Πάρειμι δεησόμενος ὑμῶν.

Πάρειμι ἐπ' αὐτὸ τοῦτο.

Ἀλλὰ μὲν δὴ πάρειμί γε ἐπ' αὐτὸ τοῦτο, δεησόμενος  
ὑμῶν.

Λέγε τὴν δέησιν.

Λέγοις ἂν τὴν δέησιν.

Εἶθε λέγοις τὴν δέησιν.

Λέγοις ἂν τὴν δέησιν εἰ βούλοιο ἐμοὶ χαρίζεσθαι.

58. Ἄρ' ἀληθῆ λέγουσι ;

Δοκοῦσιν ἀληθῆ λέγειν.

Σκόπει εἴ σοι δοκοῦσιν ἀληθῆ λέγειν.

Φασὶ δὴ τὴν ψυχὴν τοῦ ἀνθρώπου εἶναι ἀθάνατον.

Ἡ ψυχὴ τελευτᾷ, ὃ δὴ ἀποθνήσκειν καλοῦσιν, ἔπειτα  
δὲ ἡ ψυχὴ πάλιν γίγνεται.

<sup>1</sup> If the fact is to be emphasized that there were *two*, neither more nor less, then the dual may be used.

They say that the soul of man is immortal, and that at one time it comes to an end, but at another time comes to life again, but that it never perishes.

Therefore we ought to live holy lives.

Therefore, they said that men ought to live their lives as righteously as possible.

The soul is immortal, and is born again many times.

The soul sees the things upon earth, and the things beyond the grave.

There is nothing that the soul does not become acquainted with.

Inasmuch then as the soul is immortal, and has had many existences, and has seen both the things on earth, and the things beyond the grave, there is nothing that the soul has not learnt: so that there is nothing marvellous in the soul's being able to remember many things seeing that it knew them in a former state.

**59.** Man is composed of two parts, a soul and a body.

Nature ordains that one part should command and the other should obey.

Which part seems to you worthy to be the master and which the servant?

Which of the two resembles the divine and which the mortal?

Look at it in this way.

Consider this, that, whereas there are in the same individual a soul and a body, nature ordains that the one shall be a servant, and obey, but that the other shall rule and be master.

Don't you think it is the divine part which ought naturally to take the lead, and the mortal which ought to follow?

I think so.

Therefore, the soul which resembles the divine, has a natural right to govern the body which resembles the mortal.

Φασὶ τὴν ψυχὴν τοῦ ἀνθρώπου εἶναι ἀθάνατον, καὶ τότε μὲν τελευτᾶν, τότε δὲ πάλιν γίγνεσθαι, ἀπόλλυσθαι δ' οὐδέποτε.

Δεῖ οὖν ὥς ὀσιώτατα διαβιώναι τὸν βίον.

Δεῖν δὴ ἔλεγον διὰ ταῦτα τοὺς ἀνθρώπους ὥς ὀσιώτατα διαβιώναι τὸν βίον.

Ἡ ψυχὴ ἀθάνατός ἐστι καὶ πολλάκις γίγνεται.

Ἡ ψυχὴ ὁρᾷ καὶ τὰ ἐνθάδε καὶ τὰ ἐν ᾿Αἰδου.

Οὐκ ἔστιν ὅ, τι οὐ μαρθάνει ἡ ψυχή.

Ἄτε οὖν ἡ ψυχὴ ἀθάνατός τε οὖσα, καὶ πολλάκις γεγονυῖα, καὶ ἑωρακυῖα καὶ τὰ ἐνθάδε καὶ τὰ ἐν ᾿Αἰδου καὶ πάντα χρήματα, οὐκ ἔστιν ὅ, τι οὐ μεμάθηκεν, ὥστε οὐδὲν θαυμαστὸν περὶ πολλῶν οἶόν τε εἶναι αὐτὴν ἀναμνησθῆναι ἃ γε καὶ πρότερον ἠπίστατο.

59. Ὁ ἄνθρωπος συνίσταται ἐκ <sup>1</sup> δύο μερῶν, ψυχῆς τε καὶ σώματος.

Τῷ μὲν ἄρχεσθαι ἡ φύσις προστάττει τῇ δὲ ἄρχειν.

Πότερόν σοι δοκεῖ οἶον εἶναι δεσπόζειν καὶ πότερον δουλεύειν ;

Πότερον ὁμοίον ἐστι τῷ θείῳ καὶ πότερον τῷ θνητῷ ;

Ὅρα δὲ τῇδε :

Σκόπει δὲ καὶ τόδε, ὅτι, ἐπειδὴ ἐν τῷ αὐτῷ ὧσι ψυχὴ καὶ σῶμα, τῷ μὲν δουλεύειν καὶ ἄρχεσθαι ἡ φύσις προστάττει, τῇ δὲ ἄρχειν καὶ δεσπóζειν.

Ἄρ' οὐ δοκεῖ σοι τὸ μὲν θεῖον οἶον ἄρχειν τε καὶ ἡγεμονεύειν πεφυκέναι, τὸ δὲ θνητὸν ἀκολουθεῖν τε καὶ ὑπηρετεῖν ;

Ἐμοιγε.

Τοιγαροῦν ἡ ψυχὴ τῷ θείῳ ὁμοία οὖσα φύσει ἀξία φαίνεται τοῦ σώματος ἄρχειν, ὅ γε τῷ θνητῷ ἔοικεν.

<sup>1</sup> See Lexicon for the Genitive forms.

**61.** Man partakes of the divine nature.

Man is akin to the gods.

Man alone of all the animals believes in a god.

Since man is a partaker of the divine nature, he believes in the existence of gods, on account of his kinship to God: and so he builds altars, and sets up statues of the gods.

Man excels the other animals in this respect also. He has the gift of speech.

Man possesses an articulate voice: and utters distinct words.

He has also invented clothes, and houses, and shoes, and beds.

He makes the earth afford him sustenance.

At first, men dwelt scattered about, and there were no cities.

Men were liable to be destroyed by wild beasts, because individually they were weaker than the wild beasts.

**62.** What is that which all men aim at?

All men aim at some good. That which all men aim at is called the highest good.

Let us define, then, the highest good.

The highest good is that end, for the sake of which men do all that they do.

Do all men pursue the same end?

Are all men agreed as to what is the highest good?

They agree so far that they all desire happiness.

Some call the highest good happiness. Some call it pleasure.



61. Ὁ ἄνθρωπος θείας μετέχει μοίρας.

Ὁ ἄνθρωπος συγγενής ἐστὶ τοῖς θεοῖς.

Ὁ ἄνθρωπος ζῶων μόνον θεοὺς νομίζει.

Ἐπειδὴ ὁ ἄνθρωπος θείας μετέσχηκε μοίρας, διὰ τὴν τοῦ θεοῦ συγγένειαν θεοὺς νομίζει, βωμοὺς οὖν ἰδρύεται καὶ ἀγάλματα θεῶν ἵστησι.

Ὁ ἄνθρωπος τὰ ἄλλα ζῶα καὶ τῇδε ὑπερβάλλει, φωνὴν γὰρ κέκτηται.

Ὁ ἄνθρωπος φωνὴν ἔναρθρον ἔχει, καὶ ὀνόματα διαρθροῦται.

Οὗτος δὲ καὶ ἐσθῆτας, καὶ οἰκίσεις, καὶ ὑποδέσεις, καὶ στρωμνὰς τῇ τέχνῃ εὗρηκεν.

Ἀναγκάζει δὲ καὶ τὴν γῆν τὰς τροφὰς ἑαυτῷ παρέχειν.

Κατ' ἀρχὰς ἄνθρωποι ᾤκουν σποράδην, πόλεις δὲ οὐκ ᾔσαν.

Ἀπωλλύοντο οὖν ἄνθρωποι ὑπὸ τῶν θηρίων διὰ τὸ πανταχῇ τῶν θηρίων ἀσθενέστεροι εἶναι.

62. Τί οὖν ἐστὶν οὗ πάντες ἐφίενται ;

Πάντες ἀγαθοῦ τινὸς ἐφίενται, καὶ τοῦθ' οὗ πάντες ἐφίενται τὸ ὑψιστον ἀγαθὸν καλεῖται.

Διοριζώμεθα οὖν τὸ ὑψιστον ἀγαθόν, τί ἐστι.

Τὸ ὑψιστον ἀγαθόν ἐστὶ τέλος ἐκείνο οὗ ἕνεκα οἱ ἄνθρωποι πράττουσι πάντα ὅσα πράττουσι.

Ἄρ' οὖν ἅπαντες τὸ αὐτὸ τέλος διώκουσι ;

Ἄρ' ὑπὸ πάντων ὁμολογεῖται τί ἐστὶ τὸ ἀκρότατον ἀγαθόν ;

Μέχρι τοῦδε ὁμολογοῦσιν ὥστε πάντες ὀρέγονται τῆς εὐδαιμονίας.

Ἕνιοι μὲν εὐδαιμονίαν ὀνομάζουσι τὸ ὑψιστον ἀγαθόν, Ἕνιοι δὲ ἡδονήν.

Virtue produces happiness, vice produces misery.

What is virtue?

Virtue is the result of good habits.

What habits are good?

Those which are honourable and just, and brave, and becoming.

What are the opposite qualities?

Injustice, baseness, cowardice.

What is the art called which treats of morals?

What makes an action virtuous or vicious?

Moral choice.

**63.** The body is nourished by food, as we all know; what then is the mind nourished upon?

Books, of course, said I. Books furnish us with our intellectual food.

Then I warn you, my friend, said the doctor, to be very careful that you are not taken in by the caterers. Everyone who has wares to sell, cries up his own wares. The shopkeeper praises his own goods, without in the least knowing their true use and value. So every purveyor of instruction, every apostle of a new doctrine in politics or religion, feels bound to praise up his own merchandize, as the best ever yet known. It is possible that some of these teachers may be ignorant how far the intellectual food they offer is good or bad for the mind. And certain it is, that many of the purchasers do not know whether it is food or poison they are going to introduce into their system.

**64.** We believe that after death there will be a judgment. Each man will be brought up before the judge

'Η μὲν ἀρετὴ εὐδαιμονίαν τίκτει, ἡ δὲ κακία λύπην.  
 Τί οὖν ἐστὶν ἡ ἀρετή ;  
 'Αρετὴ ἐστὶ τὸ γιγνόμενον ἐξ ἀγαθῶν ἕξεων.  
 Τίνες οὖν τῶν ἕξεων εἰσὶν ἀγαθαί ;  
 'Όσαι καλαὶ καὶ δίκαιαι, καὶ ἀνδρεῖαι, καὶ προσήκουσαι.  
 Τίνα δ' ἐστὶ τὰνάντια τούτοις ;  
 'Αδικία, πονηρία, δειλία.  
 Τί λέγεται ἡ τέχνη ἡ περὶ ἥθης πραγματευομένη ;  
 Τί ὀνομάζεται ἡ περὶ ἥθης πραγματεία ;  
 Τί ἐστὶ τὸ πρᾶξιν πάσαν ἢ χρηστὴν ἢ ποιηρὰν  
 ἀποδείξαι ;  
 'Η προαίρεσις.

63. Τὸ μὲν σῶμα, ὃ καὶ πάντες ἴσασιν, ἀπὸ σιτίων  
 τρέφεται, τρέφεται δὲ ἡ ψυχὴ τίνι ;

Μαθήμασι δῆπου, ἦν δ' ἐγώ, ἐστὶ γὰρ τὰ βιβλία τὰ  
 σῖτον παρέχοντα τῇ διανοίᾳ.

'Όπως ἄρα μή, ὦ ἐταῖρε, ἡ δ' ὅς, ὁ ἰατρός, ἐξαπατήσωσιν  
 ὑμᾶς οἱ τὸν σῖτον πορίζοντες. Πᾶς τις δῆπου ἐπαινεῖ ἃ  
 πωλεῖ. Οἱ μὲν κάπηλοι ὧν ἄγουσιν ἀγωγίμων οὐκ ἴσασιν  
 ὅ, τι χρηστὸν ἢ πονηρόν, ἐπαινοῦσι δὲ πάντα πωλοῦντες.  
 Οὕτω δὲ καὶ οἱ τὰ μαθήματα περιάγοντες, καὶ τὰ ἀεὶ καινὰ  
 εἴτε περὶ πολιτικὴν, εἴτε καὶ περὶ τὰ θεῖα διδάσκοντες,  
 οἴονται δεῖν ἐπαινεῖν πάντα ἃ πωλοῦσιν, ὥς πάντων  
 πανταχῇ ἄριστα. Τάχα δ' ἂν τινες, ὦ ἄριστε, καὶ  
 τούτων, ἀγνοοῖεν ὧν πωλοῦσιν ὅ, τι χρηστὸν ἢ πονηρὸν  
 πρὸς τὴν ψυχὴν. 'Ως δ' αὕτως καὶ τῶν παρ' αὐτῶν  
 ὠνουμένων πολλοὶ οὐκ ἴσασιν εἰ θρεπτικὰ ἢ φθαρτικὰ τὰ  
 ὄψα εἰσδέχονται.

64. 'Ημεῖς μὲν οὖν, ὦ Χαρμίδη, νομίζομεν μετὰ  
 θάνατον ἔσεσθαι κρίσιν, καὶ πάντα τινὰ εἰσάγεσθαι παρὰ

in the other world, who will examine him concerning his doings here, and will sentence him to make atonement for what he has done wrong. Perhaps this sounds to you like a nurse's tale to frighten children with, and you despise it. I grant it would be no wonder if you did despise it, if your enquiries had discovered anything better or truer to believe in its place. But as it is, not the wisest men in the world can prove that we ought to live here in any other way than such as may benefit us in the life to come. After all our speculation, this truth only remains, that it is better for us to avoid doing wrong than suffering wrong.

**65.** Let us discuss the ends of human action.

What do you mean, Socrates, when you speak of the ends?

I mean, Euthyphron, the reasons for which men do what they do. It seems that every systematic pursuit is directed to the attainment of some good. Every art aims at some good, every act of moral choice aims at some good, does it not?

It seems so to me.

The end then that all things aim at is the highest good?

Certainly.

And so philosophers have well defined the good, as that which all things aim at. But there is plainly a difference in the ends proposed.

I do not deny that there is a difference, but pray explain in what way they differ from each other.

Some ends are acts of working, others are tangible results above and beyond the acts. Let us call the former



τὸν ἐκεῖ δικαστήν, τοῦτον δὲ ἀνακρινεῖν τε αὐτὸν περὶ τῶν ἐν βίῳ πεποιημένων, καὶ καταγνώσεσθαι αὐτοῦ δίκην δοῦναι ὧν ἀδικήσῃ. Τάχα δ' οὖν ταῦτα μῦθος σοι δοκεῖ λέγεσθαι, ὥσπερ γραός, τοῦ τὰ παιδιὰ μορμολύττεσθαι, καὶ καταφρονεῖς αὐτῶν. Καὶ οὐδέν γ' ἂν ἦν θαυμαστὸν καταφρονεῖν τούτων, εἴ πῃ ζητοῦντες εἴχομεν αὐτῶν βελτίω καὶ ἀληθέστερα εὑρεῖν. Νῦν δὲ οὐδ' οἱ σοφώτατοι ἀνθρώπων ἔχουσιν ἀποδείξαι ὥς δεῖ ἄλλον τινὰ βίον ζῆν ἢ τοῦτον ὅσπερ καὶ ἐκείσε φαίνεται συμφέρων, ἀλλ' ἐν τοσούτοις λόγοις, τῶν ἄλλων ἐλεγχομένων, μόνος οὗτος ἡρεμεῖ ὁ λόγος, ὥς εὐλαβητέον ἐστὶ τὸ ἀδικεῖν μάλλον ἢ τὸ ἀδικεῖσθαι.

65. Σ. Φέρε δὴ, σκοπώμεθα τὰ τέλη τῶν πρακτῶν.

Ε. Τὰ δὲ τέλη τί λέγεις, ὦ Σώκρατες ;

Σ. Λέγω μὲν, ὦ Εὐθύφρον, τὸ οὐ ἔνεκα πράττουσιν οἱ ἄνθρωποι πάντα ὅσα πράττουσι. Δοκεῖ γὰρ πᾶσα πρᾶξις καὶ πᾶσα μέθοδος ἀγαθοῦ τινὸς στοχάζεσθαι. Ὅμοίως δὲ πᾶσα τέχνη καὶ πᾶσα προαίρεσις ἀγαθοῦ τινὸς ἐφίεται, ἢ οὗ σοι δοκεῖ ;

Ε. Ἐμοιγε δοκεῖ.

Σ. Τὸ τέλος ἄρα οὐ πάντ' ἐφίεται τὸ ὑψιστον ἀγαθὸν ἂν εἴη ;

Ε. Κινδυνεύει γε.

Σ. Καλῶς οὖν οἱ φιλόσοφοι ἀπεφήναντο τὰγαθὸν οὐ πάντ' ἐφίεται, διαφορὰ μέντοι δηλονότι τῶν προκειμένων ἐστὶ τελῶν.

Ε. Οὗτοι ἀπαρνοῦμαι μὴ οὐ διαφορὰν γίνεσθαι, ἀλλ' ἐξηγήσαιτο ἂν, ὦ φίλε, ποίῳ τρόπῳ διαφέρει ἀλλήλῳι τὰ τέλη.

Σ. Τὰ μὲν εἰσιν ἐνέργειαι, τὰ δὲ παρὰ τὰς πράξεις ἔργα.

energies, and the latter works. May we not say that the works are better in their nature than the energies?

You seem likely to state things too obscure for my understanding, most excellent man.

That is quite possible, for it is acknowledged by all that the young man is not a fit student of Moral Philosophy.

67. Entering one day the shop of an armourer, called Pistias, and having been shown some cuirasses of fine workmanship, 'Upon my word, Pistias,' said he, 'this is a noble invention, which has devised a protection for the exposed parts of the body, without preventing the free use of the arms. Tell me, now, how it is that, without either making your cuirasses stronger, or of richer material than other artists do, you obtain a higher price for them?' 'Because,' replied Pistias, 'I make them of better proportion.' 'How do you estimate this exactness of proportion, so as to increase the price; for of course you do not make them all of one size and form, if you want them to fit well?' 'Fit well they must,' said Pistias, 'otherwise, by Jove, a cuirass would be very little worth; and by a well-fitting cuirass, I mean one that is least oppressive in use, not one that sits closest.'

68. The natural consequence of security and affluence in any country is a love of pleasure; when the wants of nature are supplied, we seek after the conveniences; when possessed of these, we desire the luxuries of life; and when every luxury is provided, it is then ambition takes up the man, and leaves him still something to wish for. The inhabitants of this country, from primitive simplicity, soon began to aim at elegance, and from

καὶ τὰ μὲν ἔργα τὰ δὲ ἐνεργείας καλῶμεν. ἄρ' οὐ καὶ φῶμεν βελτίῳ πεφυκέναι τῶν ἐνεργειῶν τὰ ἔργα ;

Κινδυνεύεις ταῦτα, ὦ δαιμόνιε, δυσμαθέστερα λέγειν ἢ κατ' ἐμὴν σύνεσιν.

Τάχ' ἂν τὰδ' οὕτως ἔχοι, ὁμολογεῖται γὰρ ὑπὸ πάντων ὅτι τῆς πολιτικῆς οὐκ ἔστιν οἰκείος ἀκροατῆς ὁ νέος.

67. Πρὸς δὲ Πιστίαν τὸν θωρακοποιὸν εἰσελθὼν ποτε, ἐπειδείξαντος αὐτοῦ θώρακας εἷς εἰργασμένους, Νῆ τὴν Ἥραν, ἔφη ὁ Σωκράτης, καλὸν γε, ὦ Πιστία τὸ εὔρημα τὸ τὰ μὲν δεόμενα σκέπῃς τοῦ ἀνθρώπου σκεπάξῃς τὸν θώρακα, ταῖς δὲ χερσὶ μὴ κωλύειν χρῆσθαι. ἀτάρ, ἔφη, λέξον μοι, ὦ Πιστία, διὰ τί, οὔτ' ἰσχυροτέρους οὔτε πολυτελεστέρους τῶν ἄλλων ποιῶν, τοὺς θώρακας πλείονος πωλεῖς ; ὅτι, ἔφη, ὦ Σώκρατες, εὐρυθμοτέρους ποιῶ. Τοῦ δὲ ῥυθμοῦ, ἔφη, τὴν ἀκρίβειαν πῶς λογιζόμενος, ἢ ποίῳ μέτρῳ ἀποδεικνύων πλείονος τιμᾷ ; οὐ γὰρ δὴ ἴσους γε πάντας οὐδὲ ὁμοίους οἶμαί σε ποιεῖν, εἴ γε ἀρμόττοντας ποιεῖς. Ἀλλὰ νῆ Δί', ἔφη, ἀρμόττοντας ποιεῖν δεῖ· οὐδὲν γὰρ ὄφελός ἐστι θώρακος ἄνευ τούτου, λέγω δὲ ἀρμόττειν οὐ τοὺς ἀκριβεῖς, ἀλλὰ τοὺς μὴ λυποῦντας ἐν τῇ χρείᾳ.

68. Ὅταν, οἶμαι, πόλις τις πεπλουτηκυῖα ἢ μετ' ἀσφαλείας, ἐπὶ τούτοις εἰώθασιν οἱ πολῖται ἡδονῆς ἐφίεσθαι εἰκότως· τὴν γὰρ ἀναγκαίαν τροφὴν ἤδη ἔχοντες, ἐκ τούτων εἷ μὲν ζῆν σπουδάζομεν πρῶτον, ἔπειτα δὲ καὶ τρυφερῶς· ἦν δὲ καὶ τούτου τις τύχη, τότε δὲ καὶ φιλότιμος γίγνεται, ὥστε διατελεῖ ἀεί τινων ἐφίεμενος. Μετασταθέντες δ' οὖν καὶ ἐκείνοι τῆς πάλαι μετρίας διαίτης ἐς

elegance proceeded to refinement. It was now found absolutely requisite, for the good of the state, that the people should be divided. Formerly, the same hand that was employed in tilling the ground, or in dressing up the manufactures, was also, in time of need, a soldier; but the custom was now changed; for it was perceived that a man bred up from childhood to the arts of either peace or war, became more eminent by this means in his respective profession. The inhabitants were therefore now distinguished into artisans and soldiers; and while those improved the luxuries of life, these watched for the security of the people.

69. In choosing persons for all employments, they have more regard to good morals than to great abilities, for, since government is necessary to mankind, they believe that the common size of human understanding is fitted to some station or other, and that Providence never intended to make the management of public affairs a mystery to be comprehended only by a few persons of sublime genius, of which there seldom are three born in an age; but they suppose truth, justice, temperance, and the like, to be in every man's power, the practice of which virtues, assisted by experience, and a good intention, would qualify any man for the service of his country, except where a course of study is required. But they thought the want of moral virtues was so far from being supplied by superior endowments of the mind, that employments should never be put into such dangerous hands as those of persons so qualified; and that the mistakes committed by ignorance, in a virtuous disposition, would never be of such fatal consequence to the public weal as



τὸ κάλλιον ταχέως, οὕτω δὲ προβαίνοντες ἐγίγνοντο κομψοί. ἔδει δὲ πρὸς ταῦτα, ὅπως ἢ ξυμπᾶσα πόλις εὖ ἔχοι, διαιρεῖν τοὺς πολίτας ἑκάτ' εἶδη. Καὶ πρὶν μὲν ἐστρατεύοντο, ὅτε δέοι, οἳ τε γεωργοὶ καὶ οἱ ἄλλοι πάντες ὅσοι περὶ ἡστινοσοῦν χειρουργίας πραγματεύοντο· τότε δὲ οὐκέτι, γεγονότος ἤδη πᾶσι φανεροῦ ὅτι ἦν ἂν τέχνην εἶτ' εἰρηνικὴν εἴτε καὶ πολεμικὴν τις ἐκ παιδὸς μελετᾷ, ταύτῃ καὶ διαφέρει· ὅπερ αἰσθόμενοι διέκρινον τῶν πολιτῶν τοὺς δημιουργοὺς καὶ τοὺς στρατιώτας, καὶ ἐνεποιοῦν οἱ μὲν αὐτοῖς βίον τρυφερώτερον, οἱ δὲ τὴν πόλιν ἐφύλαττον ὅπως ἀσφαλεστέρα εἴη.

69. Ὅταν δὲ ἄρχοντάς τινας αἰρῶνται, τοὺς σπουδαίους προτιμῶσιν αἰεὶ μᾶλλον ἢ τοὺς σοφούς· οἰόμενοι, ἐπεὶ ἀναγκαῖόν ἐστιν ἀνθρώποις πολιτεύεσθαι, ἱκανὸν εἶναι καὶ τὸν τυχόντα ὥστε τινὰς γε τῶν ἀρχῶν ἄρχειν· οὐ γὰρ δὴ τοὺς θεούς, ὥσπερ μυστήριά τινα, οὕτω καὶ τὰ πολιτικὰ ἀνθρώποις ἄγνωστα τεθεικέναι πλὴν ὀλίγοις τισὶ τῶν περισσῶς σοφῶν, ὧν μόλις ἂν τρεῖς εὖροις κατὰ τὸν αὐτὸν χρόνον γενομένους. Δοκεῖ δὲ αὐτοῖς ἐπὶ παντὸς εἶναι ἀληθεύειν τε καὶ δίκαια δρᾶν καὶ σωφρονεῖν καὶ τὰ ἄλλα ὅσα τούτων ἔχεται, τοὺς δὲ τοιούτους οἷτας ἱκανοὺς εἶναι μετὰ γε ἐμπειρίας καὶ εὐνοίας ὥστε τὴν πατρίδα ὠφελεῖν εἰ μὴ ὅσα μελέτης δεῖται καὶ μαθήσεως. τοὺς δὲ σοφοὺς μὲν ὄντας, ἀγαθοὺς δὲ μή, τοσούτου δεῖν ἡγοῦνται ὠφελίμους πρὸς ταῦτα εἶναι, ὥστε χρῆναι μηδὲν αὐτοῖς μηδέποτε οὕτως ἐν ἐπικινδύνῳ πιστεύειν· ἀλλὰ πάντως κἂν εἴ τις ὑπ' ἀγνοίας τι ἁμάρτοι σπουδαῖος ᾖ, ὅμως βλάπτειν ἂν ἥττον τὸ κοινόν, ἢ τὸν βουλούμενόν τε

the practices of a man whose inclinations led him to be corrupt, and who had great abilities to manage, to multiply, and defend his corruptions.

**73.** If we enquire what are the common marks and symptoms by which witches are discovered to be such, we shall see how reasonably and mercifully those poor creatures we burned and hanged who unhappily fell under that name.

In the first place, the old woman must be prodigiously ugly; her eyes hollow and red, her face shrivelled; she goes double, and her voice trembles. It frequently happens that this rueful figure frightens a child into the palpitation of the heart: home he runs, and tells his mamma that Goody Such-a-one looked at him, and he is very ill. The good woman cries out her dear baby is bewitched, and sends for the parson and the constable.

The old woman has always for her companion an old grey cat, which is a disguised devil too, and confederate with Goody in works of darkness. Now and then Goody and her cat change shapes. The neighbours often overhear them in deep and solemn discourse together, plotting some dreadful mischief, you may be sure.

**74.** Now, Sir, I dare say you will agree with me, that as there is no moral in these jests, they ought to be discouraged, and looked upon rather as pieces of unluckiness than wit. However, as it is natural for one man to

κακουργεῖν, καὶ δυνάμενον ἅμα διὰ τὴν σοφίαν τὰ ἑαυτοῦ  
κακουργήματα οἰκονομεῖν πως, καὶ αὐξάνειν, καὶ ἐπαμύ-  
νειν ὥς δίκαιά ἐστιν.

73. Σκεψώμεθα δὲ τίσι μάλιστα σημείοις χρώμενος καὶ  
τεκμηρίοις φαρμακίδα τινὰ οὐσάν τις ἀποφαίνει· οὕτω  
γὰρ αἰσθοίμεθ' ἂν μάλιστα, ὥς εὐλόγως τε καὶ ἅμα πράως  
ποιοῦντες ἀνεσταύρουν οἱ πάλοι καὶ πυρὶ ζώσας ἐδίδοσαν  
ἐκείνας τὰς ἐλεεινάς, αἱ ὄνομα ἔχουσιν ὥς οὔσαι δὴ τοιαῦ-  
ται. δεῖ τοίνυν πρῶτον μὲν τὴν φαρμακίδα γραῦν εἶναι  
θαυμασίως ὥς αἰσχροῦ, τοὺς μὲν ὀφθαλμοὺς κοίλους  
ἔχουσιν καὶ ὑφαίμονες, τὸ δὲ πᾶν πρόσωπον ῥυσόν. εἴη  
δ' ἂν, οἶμαι, “ γήραϊ κυφή,” καὶ ἅμα οὐκ εὐφωτος. πολ-  
λάκις οὖν ταῖς τοιαύταις οὐσαις ἐπιτυχόντες παῖδες καὶ  
τῷ φόβῳ τεθνεώτες ἀποτρέχουσιν εὐθὺς οἴκαδε ὥς τὰς  
μήτερας, νοσεῖν φάσκοντες, ὥς ἀντιβλεψασῶν δὴ αὐτοῖς  
τῶν δεινῶν, αἱ δὲ ἀκούσασαι ὁδύρονται τε ὑπὲρ αὐτῶν ὥς  
καταπεфармаκευμένων, καὶ πρῶτον μὲν τοὺς χρησμοφδοὺς  
ἐπικαλοῦνται, μετὰ δὲ τούτους καὶ τοὺς τοξότας. συν-  
τρόφους δὲ ἑαυταῖς ἔχουσιν αἰεὶ αἱ γῆρας αἰλούρους,  
παλαιούς καὶ πολιοὺς, δαίμονάς τινες δὴ καὶ αὐτοὺς  
ὄντας, οἷσπερ χρῶνται ἐκείναι συνεργοῖς τῆς μοχθηρίας,  
ἐνίοτε δὲ καὶ εἰς αὐτοὺς μεταπλάσσονται. πολλάκις  
γοῦν διαλεγόμενων αὐτῶν ἐν ἀλλήλοις λάθρα καὶ σεμνῶς  
οἱ πλησίον ἀκούουσι, μέγα τι καὶ δεινὸν δηλονότι συμ-  
βουλευομένων.

74. Τοὺς μὲν οὖν ταῦτα μὴ νουθητήσεως ἕνεκα σκώπ-  
τοντας ἴσως ἂν καὶ σὺ ἀτιμαστέους εἶναι ὁμολογοίης, ὥς  
σκαίότερα πράττοντας ἢ κομψότερα. ἐπειδὴ δὲ πεφύκα-  
σιν ἄνθρωποι ἕτερος ἐτέρου τὰ νοήματα ἐς τὸ κάλλιον

refine upon the thought of another, and impossible for any single person, how great soever his parts may be, to invent an art, and bring it to its utmost perfection; I shall here give you an account of an honest gentleman of my acquaintance, who, upon hearing the character of the wit above mentioned, has himself assumed it, and endeavoured to convert it to the benefit of mankind. He invited half a dozen of his friends one day to dinner, who were each of them famous for inserting several redundant phrases in their discourse, as ‘D’ye hear me? —D’ye see?—That is,—And so, sir.’ Each of the guests making frequent use of his particular elegance, appeared so ridiculous to his neighbour, that he could not but reflect upon himself as appearing equally ridiculous to the rest of the company. By this means, before they had sat long together, every one, talking with the greatest circumspection, and carefully avoiding his favourite expletive, the conversation was cleared of its redundancies, and had a greater quantity of sense, though less of sound in it.

75. The king although he be as learned a person as any in his dominions; yet when he observed my shape exactly, and saw me walk erect, before I began to speak, conceived I might be a piece of clock-work (which is in that country arrived to a very great perfection) contrived by some ingenious artist. But when he heard my voice, and found what I delivered to be regular and rational, he could not conceal his astonishment. He was by no means satisfied with the relation I gave him of the manner I came into his kingdom, but thought it a story concerted between Glumdalclitch and her father, who had taught me,



ἐκποιεῖν, τέχνην δὲ οὐδεμίαν οὐδεὶς ἂν ἐξευρὼν πρῶτος εἶτα ὁ αὐτὸς ἂν τελειώσειεν, οὐδ' εἰ σοφώτατός τις εἴη, φέρε μνήμην σοι ποιήσωμαι γενναίου τινὸς ἀνδρός, ᾧ περ γνωρίμως ποτε ἐγὼ εἶχον. οὗτος γάρ, ἀκούσας οἷα ἐκεῖνος παίζει, ὅμοια δὴ καὶ αὐτὸς ἐπιτηδεύει, βουλόμενος δι' αὐτῶν ἀνθρώπους πάντας ὠφελεῖν. Ἐκάλεσε γοῦν ποτὲ τῶν συνηθῶν τινὰς ἐπὶ δεῖπνον, εἰωθότας ἐν τῷ διαλέγεσθαι ἕκαστον ῥήματί τινα· περιπτῶ τοῦ ἀρκοῦντος τῷ αὐτῷ ἀεὶ χρήσθαι, οἷον τῷ “ἀλλ' οἶσθ' ὅ, τι ἔμοιγε δοκεῖ;” καὶ τῷ “ἦ γὰρ οὐ καὶ σοι ταῦτα φαίνεται;” καὶ τῷ “τί γὰρ ἄλλο ἦ;” καὶ τῷ “τούτων οὖν οὕτως ἔχόντων,” τοῖς τοιούτοις. κομψευόμενος οὖν ἕκαστος τὸν ἴδιον τρόπον συνεχῶς, ἦσθετο πρῶτον μὲν γελοίους τοὺς ἄλλους ὄντας, ἔπειτα δὲ καὶ αὐτὸς τοῖς συγκατακεκλιμένοις γέλωτα παρέχων οὐχ ἥττον. ὥστε χρόνον τινα ἀλλήλοις συγγενόμενοι οὐ πολύν, περιωπὴν πολλὴν ἕκαστος τοῦ λόγου ποιούμενος, καὶ τοῦ συνήθους ῥήματος συχνὸν διευλαβούμενος, οὕτω δὴ ἄνευ περιττολογίας, σαφέστερά τε ἤδη διελέγοντο καὶ ἅμα ἐν βραχυτέρῳ.

75. Ὁ δὲ βασιλεὺς ἀμαθέστερος μὲν οὐδενὸς τῶν ἐκεῖ ἦν, ὅμως δὲ ἰδὼν ἐμὲ ὀρθὸν βαδίζοντα, καὶ τὴν μορφήν ἀκριβέστερον θεασάμενος, ἕως ἔτι σιγὴν εἶχον, ᾧ ετο ἐμὲ μηχανὴν εἶναι ὑπὸ τέκτονός τινος σοφῶς πεποιημένην, ὥς ἐμπείρων δὴ μάλα τῶν παρ' ἐκείνοις τῆς τοιαύτης ἐργασίας ὄντων. ἀκούσας δὲ τὴν τε φωνήν, καὶ πάντα ὅσα εἶπον συνεχῇ τε ὄντα καὶ συνετά, τότε δὴ φανερὸς ἦν ὅτι μάλιστα θαυμάζων. διηγησάμην μὲν οὖν τὸν τρόπον καθ' ὃντινα ἐκέῖσε ἀφικόμεν· ὁ δὲ οὐκ ἐπείσθη, οἰόμενος δεδιδασχέναι με τὴν γυναῖκα καὶ τὸν πατέρα αὐτῆς πλασθέντα δὴ ταῦτα εἰπεῖν ἀπὸ στόματος,

a set of words, to make me sell at a better price. Upon this imagination he put several other questions to me, and still received rational answers, no otherwise defective than by a foreign accent, and an imperfect knowledge in the language, with some rustic phrases, which I had learned at the farmer's house, and did not suit the polite style of a court.

ὅπως πωλούμενος πλέον τι εὔροιμι. ὥς οὖν οὕτως  
ἔχόντων, ἅλλα ἅττα ἐπηρώτησεν, ἐγὼ δὲ πρὸς πάντα  
συνετῶς τε ἀπεκρινάμην καὶ πρεπόντως, πλὴν ὅτι ἐβαρ-  
βάριζόν τι τῇ φωνῇ, καὶ πρὸς τὴν τῆς ἐκείνων γλώσσης  
ἀκρίβειαν ἐνδεεστέως εἶχον, καὶ ἅμα λέξεσί τισιν ἐχρη-  
σάμην παρὰ τοῦ γεωργοῦ μαθὼν ἀγροικοτέrais ἢ οἷα χρὴ  
πρὸς βασιλέα κομψεύεσθαι.





RHETORICAL.

## SELECTIONS.

76. I met Menexenus this morning.

Whence come you, Menexenus? I said.

From the funeral, he answered, where I have just been listening to a celebrated preacher.

And what said the preacher? I asked. Be good enough to go through at least the heads of the discourse.

I have not a very good memory, he said, but I will try to comply with your request. 'I am here to-day, men of Athens,' said the orator. 'Why am I here to-day? I am come to praise the dead here. Why are these dead deserving of praise? Because they died fighting for their country. I honour that legislator who established the custom of pronouncing an eulogy over those who have been slain in battle fighting for their country. Theirs is a most honourable death. And they deserve a most honourable funeral.'

Excuse me for interrupting you, Menexenus, but I remember to have heard these and similar things before. Does the orator always repeat the same things, about the same subjects, to the same men, whenever it is necessary to pronounce an oration over the slain?

The same things, but not to the same men, he replied.

78. This man, O citizens of Athens, has dared to corrupt the laws. But consider this: as money is the

## TRANSLATION.

76. Πρὸς τήμερον ἐνέτυχον τῷ Μενεξένῳ.

Πόθεν, ὦ Μενέξενε, ἔφην, ἦκεις ;

Ὁ δέ, ἀπὸ τῶν ταφῶν, ἔφη, ἔρχομαι, ῥήτορος περιβοήτου ἄρτι ἠκροαμένος.

Τί οὖν, ἠρόμην, ἔλεγεν ὁ ῥήτωρ ; διηγήσαιο ἂν τά γε κεφάλαια τοῦ λόγου.

Ἄλλ' ἐπιλήσμων γάρ εἰμι, ἦ δ' ὅς, ὅμως δὲ πειράσομαι δεομένῳ σοι τοῦτο χαρίσασθαι. Ὁ μὲν οὖν ῥήτωρ εἶπε τοιάδε· “Πάρεμι ἐνταῦθα τήμερον, ὦ ἄνδρες Ἀθηναῖοι,—ἀτὰρ διὰ τί πάρεμι—πάρεμι δὴ παρ' ὑμῖν τήμερον ἵνα τούσδε τοὺς τεθνεώτας ἐγκωμιάζω. Διὰ τί οὖν ἐπαίνου ἄξιοί εἰσιν οἷδε οἱ τεθνηκότες, ἦ οὐχ ὅτι ἀπέθανον ὑπὲρ τῆς πατρίδος μαχόμενοι ; Ἐγὼ μὲν οὖν καὶ τὸν νομοθέτην ἐπαινῶ τὸν θέντα τὸν νόμον τοῦ λόγον ἐπιτάφιον ποιεῖσθαι ἐπὶ τοῖς ἐν μάχῃ ἀποθανοῦσιν ὑπὲρ τῆς πόλεως. Καλῆς μὲν γὰρ οἷδε τῆς τελευτῆς λαχόντες, καλὴν καὶ τὴν ταφὴν δίκαιοί εἰσι κτήσασθαι.”

Ἐγὼ δὲ ὑπολαβὼν, συγγνωθί μοι, εἶπον, ὦ λῶστε Μενέξενε, εἰ σε ὑποκρούω, ἀλλὰ μέμνημαι καὶ πρότερον ἀκούσας ταῦτα καὶ τούτοις ὅμοια. Ἡ γὰρ ὁ ἀεὶ ῥητορεύων τὰ αὐτὰ προφέρει τοῖς αὐτοῖς περὶ τῶν αὐτῶν, ὅταν ἀνάγκη ἦ λόγον ποιεῖσθαι ἐπὶ τοῖς ἀποθανοῦσι.

Τὰ αὐτά, ἦ δ' ὅς, ἀλλ' οὐ τοῖς αὐτοῖς.

78. Οὗτος, ὦ ἄνδρες Ἀθηναῖοι, τετόλμηκε διαφθεῖραι τοὺς νόμους. Σκέψασθε μέντοι ἐκείνο, ἀργύριον μὲν

currency between individuals, so laws are the currency of the realm. If a man debases the current coin, the punishment is death. Solon said, that it was a law in all states, that if anyone should debase the coinage the penalty was death. Does this law appear to you to be just and good? It does. Solon having ask the jurors whether this law appeared to them just and good, when the jurors said yes, said that he considered money to be a currency invented for the convenience of individuals in their trade dealings, but the laws he considered to be the currency of the state. If a man debases the latter you ought to punish him more severely than the man who debases the former. It is certainly the duty of the judges to punish with much greater severity the man who corrupts that which is the standard of the community, and introduces a counterfeit, than the man who debases the money which is the currency among individuals.

79. Conon killed a man at a banquet, on account of a single blow. You all know Conon, Charidemus's brother. Everybody knows how that Conon at a party, at the dinner table, killed Teutiaplus, a Boeotian, and all on account of a single blow. For a blow, sirs, is an insult. And an insult, he thought, could only be wiped out by blood. It was not the pain of the blow which made Conon angry, but the insult. Nor is it the mere fact of being struck that is so shocking to the feelings of a gentleman, although that is shocking enough, heaven knows, but it is the intentional insult that stings. Teutiaplus meant to insult Conon. The insult can be conveyed in many ways. The striker can drive home the insult in many ways. The victim feels the



νόμισμά ἐστι τοῖς ἰδιώταις εὐρημέιον, οἱ δὲ νόμοι εἰσὶ τῆς πόλεως νόμισμα. Ἐάν τις τὸ νόμισμα διαφθείρῃ θάνατος ἢ ζημία κείται. Σόλων εἶπεν ὅτι νόμος ἐστὶν ἀπάσαις, ὥς ἔπος εἰπεῖν, ταῖς πόλεσιν, εἴ τις τὸ νόμισμα διαφθείρει, θάνατον τὴν ζημίαν εἶναι. Ἡ δίκαιος ὑμῶν καὶ καλῶς ἔχων οὗτος ὁ νόμος φαίνεται; Φαίνεται γε. Ὁ μὲν Σόλων ἐπερωτήσας εἰ δίκαιος αὐτοῖς καὶ καλῶς ἔχων ὁ νόμος φαίνεται, ἐπειδὴ ἔφασαν οἱ δικασταί, εἶπεν ὅτι αὐτὸς ἡγείτο ἀργύριον μὲν νόμισμα εἶναι τῶν ἰδίων συναλλαγμάτων ἕνεκα τοῖς ἰδιώταις εὐρημένον, τοὺς δὲ νόμους ἡγείτο νόμισμα τῆς πόλεως εἶναι. Ἐάν τις τοῦτο διαφθείρῃ δεῖ κολάζειν αὐτὸν μᾶλλον ἢ τὸν ἐκεῖνο διαφθείραντα. Δεῖ δὴ τοὺς δικαστὰς πολλῶ μᾶλλον εἶ τις, ὃ τῆς πόλεως ἐστὶ νόμισμα, τοῦτο διαφθείρει καὶ παράσημον εἰσφέρει, μισεῖν καὶ κολάζειν, ἢ εἴ τις ἐκεῖνο ὃ τῶν ἰδιωτῶν ἐστίν.

79. Κόνων ἀπέκτεινεν ἄνδρα ἐν δείπνῳ καὶ συνόδῳ κοινῇ διὰ πληγὴν μίαν. Πάντες δὴπου γινώσκετε Κόνωνα τὸν Χαριδήμου ἀδελφόν. Ἰσασι Κόνωνα πάντες ἐν δείπνῳ καὶ συνόδῳ κοινῇ Τευτίαπλον Βοιωτὸν ἀποκτείναντα διὰ πληγὴν μίαν. Πληγὴ γάρ, ὦ ἄνδρες, ἀτιμίαν ἔχει. Τὴν ἀτιμίαν ἡξίου φόνῳ τίσασθαι. Οὐ γὰρ ἡ πληγὴ παρέστησεν ὀργὴν τῷ Κόνωνι ἀλλὰ ἡ ἀτιμία· οὐδὲ τὸ τύπτεσθαι τοῖς ἐλευθέροις ἐστὶ δεινόν, καίπερ ὃν δεινόν, ἀλλὰ τὸ ἐφ' ὕβρει· τοῦτο δάκνει. Τευτίαπλος ἐβούλετο τὸν Κόνωνα προπηλακίζειν. Τευτίαπλος τὸν Κόνωνα ἐφ' ὕβρει ἔτυψεν. Πολλὰ ἐστὶ δι' ὧν φαίνοιτ' ἂν ἡ ὕβρις. Πολλ' ἐστὶν ἃ ποιῶν δύναιτ' ἂν ὁ τύπτων τὸν τυπτόμενον ὑβρίζειν, καὶ ἐναργῇ ποιεῖν τὴν ὕβριν. Σύνοιδε γὰρ ὑβριζόμενος ὁ παθὼν καίπερ οὐ δυνάμενος ἀπαγγέλλειν ἑτέρῳ. ὁ δὲ τύπτων τὴν

intended insult even when he cannot describe it. The striker can convey his meaning by a gesture, a look, an inflection of the voice.

**80.** The sailors were overjoyed at the arrival of the Admiral; who presently mustered all hands and addressed them as follows: 'My men, I am come, you see, but I have brought no money with me. However, if you will give me your hearty support, then, God willing, I will endeavour to find you plentiful supplies. You know well enough that as long as you serve under me, my wish is that every man of you should fare no worse than myself; and as for provisions, you may be surprised to hear me say it, but I would rather that your needs should be well supplied than my own. God knows, I would rather go without food for two days, than that you should lack for one. My door has always been open heretofore to anyone that had anything to ask of me, no one will deny that, and so it shall always be.'

**82.** It seems to me indeed that Providence intended this nation to be mistress of the seas. For in the first place our geographical position is most favourable; we have a sea-board abounding with good harbours which is an indispensable condition for naval power. Moreover we possess innumerable ships; in fact it is a tradition with us to be rulers of the sea. All those trades and industries that are connected with a seafaring life are indigenous among us; and we have more experience in navigation than any other people. For most of us make our livelihood out of the sea; so that while following our ordinary pursuits, we are serving an apprenticeship to

διάνοιαν ἐναργῇ ποιήσκειν ἂν τῷ σχήματι, τῷ βλέμματι, τῇ φωνῇ.

80. Ὡς δὲ εἶδον τὸν ναύαρχον ἦκοντα οἱ ναῦται, ὑπερήσθησαν. ὁ δ' αὐτοὺς ξυγκαλέσας εἶπε τοιάδε· “Ὡ ἄνδρες στρατιῶται, ἐγὼ χρήματα μὲν οὐκ ἔχων ἤκω· ἐὰν μέντοι θεὸς ἐθέλῃ καὶ ὑμεῖς συμπροθυμῆσθε, πειράσομαι τὰ ἐπιτήδεια ὑμῖν ὥς πλείστα πορίζειν. εὖ δ' ἴστε, ὅταν ὑμῶν ἐγὼ ἄρχω, εὐχομαί τε οὐδὲν ἦττον ζῆν ὑμᾶς ἢ καὶ ἐμavτόν, τά τε ἐπιτήδεια θαυμάσατε μὲν ἂν ἴσως εἰ φαίην βούλεσθαι ὑμᾶς μᾶλλον ἢ ἐμὲ ἔχειν· ἐγὼ δέ, νῆ τοὺς θεοὺς, καὶ δεξαίμην ἂν αὐτὸς μᾶλλον δύο ἡμέρας ἄσιτος, ἢ ὑμᾶς μίαν, γενέσθαι· ἢ γε μὴν θύρα ἢ ἐμὴ ἀνέφεκτο μὲν δήπου καὶ πρόσθεν εἰσιέναι τῷ δεομένῳ τι ἐμοῦ, ἀνεψύχεται δὲ καὶ νῦν.”

82. Ἐμοὶ μὲν οὖν δοκεῖ οὐκ ἀνθρωπίνη μᾶλλον ἢ θεία φύσει τε καὶ τύχῃ διωρίσθαι τὴν ἡμετέραν γῆν θαλάττης κυρίαν εἶναι. πρῶτον μὲν γὰρ τόπον ἔχομεν κάλλιστα πεφυκότα πρὸς τοῦτο· πολλὴ γὰρ ἡ παραλία, πολλοὺς λιμένας ἔχουσα, ὧν ἄνευ οὐχ οἶόν τε ναυτικῇ δυνάμει χρῆσθαι. ἔτι δὲ τριήρεις κεκτήμεθα πολλάς, καὶ πάτριον ἡμῖν ἐστὶ ναυτικῶν ἐπικτᾶσθαι. Ἀλλὰ μὴν τὰς γε τέχνας τὰς περὶ ταῦτα πάσας οἰκείας ἔχομεν, καὶ ἐμπειρίᾳ γε πολλὴν προέχομεν τῶν ἄλλων περὶ τὰ ναυτικά. Ὁ γὰρ βίος τοῖς πλείστοις ἡμῶν ἀπὸ τῆς θαλάττης· ὥστε τῶν ἰδίων ἐπιμελόμενοι, ἅμα καὶ τῶν κατὰ θάλατ-

the art of naval warfare. Yes, and besides that, there is no power that could muster so numerous a fleet of war-ships as we could at a pinch. And this is an important factor in naval supremacy. For the dependent states are always most inclined to rally round that flag which is the first to assert its preeminence.

84. You are well acquainted with the ancient enmity of the Thebans against you, which is not occasioned by any injuries you have done them, or by fear on their part, but by our weakness and their own ambition ; for the one gives them hope of being able to oppress us, and the other incites them to attempt it. It is then vain to imagine that any merit of yours can extinguish that desire in them, or that any offence you can commit, can provoke them to greater animosity. They endeavour to deprive you of your liberty ; you must resolve to defend it ; and whatever they may undertake against us for that purpose, although we may lament, we need not wonder. We may well grieve, therefore, that they attack us, take possession of our towns, burn our houses, and waste our country. But who is so simple as to be surprised at it ? for were it in our power, we should do just the same to them, or even worse. They declare war against us now, they say, for having received the exiles ; but if we had not received them they would have done the same and assigned some other ground for it ; and if the evil had been delayed, it would most probably have been greater.

85. If the question were whether we should now take up arms, burn the houses of the citizens, and plunder churches, I am one of those who would think it worthy of



ταυ ἀγόνων ἔμπειροι γιγνόμεθα· Ἐτι δὲ καὶ τόδε. οὐδαμόθεν ἂν τριήρεις πλείους ἀθρόαι ἐκπλεύσειαν, ἢ παρ' ἡμῶν. ἔστι δὲ τοῦτο οὐκ ἐλάχιστον πρὸς ἡγεμονίαν· πρὸς γὰρ τὸ πρῶτον ἰσχυρὸν γενόμενον ἡδιστα πάντες συλλέγονται.

84. Ὅτι μὲν οὖν μισοῦσι πάλαι ὑμᾶς οἱ Θηβαῖοι, εἴ ἴστε. μισοῦσι δέ, οὔτε προπαθόντες ὑφ' ὑμῶν οὐδέν, οὔτε δεδιότες· ἀλλὰ τὸ μὲν κρατεῖν ἡμᾶς, ὥς ἀσθενεῖς δὴ ὄντας, οἰοί τε ἔσεσθαι ἐλπίζουσι, τὸ δέ, ὥς αὐτοὶ πλεονεκτοῦντες, καὶ ἐπιχειροῦσιν. οὔκουν πείθεσθαι δεῖ, ὥς ἢ εὐεργετηθέντες ἂν τι ὑφ' ὑμῶν τῆς ἐπιθυμίας πανθεῖεν, ἢ βλαφθέντες μᾶλλον ἂν ὀργίζονται· ἀλλ' ἦν μὲν ἀποστερεῖν ὑμᾶς ἐκεῖνοι τὴν ἐλευθερίαν προθυμοῦνται, ταύτην δεῖ καὶ ὑμᾶς προθυμείσθαι ὅπως διασώζητε, ὅσα δ' ἂν ἡμῖν ἐπιχειρῶσι διὰ ταῦτα, λυπεῖσθαι μὲν ἴσως, θαυμάζειν δὲ μή. διόπερ ἄχθοιτο μὲν ἂν τις εἰκότως, ὁρῶν αὐτοὺς ἡμῖν ἐπικειμένους, καὶ ἐκπολιορκοῦντας μὲν τὰς πόλεις πανταχῇ, κατακαίοντας δὲ τὰς οἰκίας, τὰ δὲ κατ' ἄγρους πάντα φθείροντας. εἰ μέντοι θαυμάζοιμεν ταῦτα, εὐήθεις ἂν εἶμεν· αὐτοὶ γὰρ ἂν, εἰ ἐξείη, ταῦτα ἂν ἐκεῖνους δρῶμεν, καὶ ἔτι δεινότερα. πολεμοῦσι δ' ἡμῖν ἐν τῷ παρόντι, λόγῳ μὲν ὥς τοὺς φυγάδας δὴ δεξαμένοις, ἔργῳ δὲ εἰ καὶ μὴ ἐδεξάμεθα, τὸ αὐτὸ ἂν ἐποιοῦν, ἄλλο τι προφασιζόμενοι· δοκοῦσι δέ, εἰ ἀνεβάλλοντο, ἔτι πλείω ἂν ἡμᾶς κακουργῇσαι.

85. Εἰ μὲν ἐβουλευόμεθα, ὦ ἄνδρες, πότερον δεῖ νῦν ὀπλισθέντας, ἐμπρῆσαι μὲν τῶν πολιτῶν τὰς οἰκίας, συλῆσαι δὲ τὰ ἐκ τῶν ἱερῶν, ὥμην ἂν ἔγωγε χρῆναι

further consideration, and might possibly prefer poverty and safety to the dangerous pursuit of an uncertain good. But as we have already armed and many offences have been committed, it appears to me that we have to consider how to secure ourselves from the consequences of what is already done. You see the whole city full of indignation against us, and you may be sure they are at work with all sorts of schemes for our subjugation. We ought therefore to keep two things in view, and have two points to consider ; the one is, to escape with impunity for what has been done in that affair, and the other, to live in greater comfort and security for the time to come. We must therefore, I think, in order to be pardoned for our old faults, commit new ones ; redoubling the mischief, and multiplying fires and robberies ; and in doing this, endeavour to have as many companions as we can : for when many are in fault, few are punished ; small crimes are chastised, but great and serious ones rewarded.

86. But, my Lords, when we hear of evils such as these, it is scarce possible to conceive that they should all arise entirely from the acts of one man. No, not of one, but of many corrupt and abandoned traitors, of whom he stands supreme,—he whom, if no regards controlled me, I should not hesitate to call the accursed destroyer of persons, places, provinces—all that were involved in the general devastation. For the sower of the seed must surely be considered as the real author of the whole harvest of mischief. He it was who by an usurped power expelled the native Rajah of Benares, under whom the fields were cultivated, the villages full of inhabitants, the country a garden, the peasants happy. He it was who,

ταῦτα εὖ ἔτι περισκοπεῖν, ἴσως δὲ καὶ ἐβουλόμην ἂν μάλλον πένεσθαι μετ' ἀσφαλείας ἢ κινδυνεύειν ὑπὲρ ἀσαφοῦς δὴ ὄντος ἀγαθοῦ. ὥς δὲ ὠπλισμένοις τε καὶ πολλὰ ἤδη ἡδίκηκόσι δοκεῖ ζητητέον μάλλον εἶναι ὅπως δίκας μὴ δώσομεν ὦν ἐξειργάσμεθα. ὁρᾶτε γὰρ δὴ τοὺς πολίτας πάντας ὀργιζομένους· φανεροὶ δὲ εἰσιν ἐπιβουλεύοντές τι ἡμῖν, καὶ πάντα μηχανώμενοι ὅπως ὑπ' αὐτῶν γενησόμεθα. δεῖ ἄρα δύο μόνα ἡμᾶς σκοπεῖν καὶ ζητεῖν· τὸ μὲν ὅπως ἀδικήσαντες ἐκείνα μηδὲν ἀηδὲς πεισόμεθα, τὸ δὲ ὅπως ἐς τὸ λοιπὸν ἡδιόν τε καὶ ἀσφαλέστερον ζήσομεν. ἵνα οὖν ξυγγνώμης τύχωμεν ὦν τότε ἡμάρτομεν, ἕτερα τοιαῦτα, οἶμαι, χρὴ ἀμαρτάνειν, καὶ τὰς μὲν κακώσεις διπλᾶς ποιείσθαι, τὰς δὲ ἐμπρήσεις καὶ κλοπὰς πλείονας, ἅμα δὲ καὶ τοὺς ἡμῖν ξυναδικούντας ὅτι πλείστους ἔχειν· πολλῶν γὰρ κακουργησάντων, ζημιοῦνται δὴ ὀλίγοι, καὶ ἦν μὲν μικρόν τί τις ἀμαρτάνῃ, κολάζεται, ἦν δὲ μέγα, κερδαίνει.

86. Ἀλλὰ κακὰ τοιαῦτα καὶ τηλικαῦτα τῷ μεγέθει ἀκούσασιν ὑμῖν, ὦ ἄνδρες Ἀθηναῖοι, πολλὴ ἀπιστία εἰκότως ἐγγίγνεται μὴ δύνασθαι ἓνα ἀπάντων ἄνδρα αἴτιον γεγενῆσθαι. ἀλλ' οὐχ ὑφ' ἐνὸς τοιαῦτα πέπονθεν ἢ πόλις, ἀλλ' ὑπὸ πολλῶν καὶ πονηρῶν καὶ θεοῖς ἐχθρῶν, ὦν εἷς οὗτος πονηρότατός ἐστιν, ὅν, εἰ μηδὲν εὐλαβηθέντα τάληθες εἰπεῖν δέοι, οὐκ ἂν ὀκνήσαιμι ἔγωγε κοινὸν ἀλιτήριον τῶν μετὰ ταῦτα ἀπολωλότων ἀπάντων εἰπεῖν, ἀνθρώπων, τόπων, πόλεων. ὁ γὰρ τὸ σπέρμα παρασχὼν οὗτος τῶν φύντων αἴτιος. οὗτος μὲν ἐστιν ὁ βίᾳ ἐξελάσας τὸν ἐπιχώριον βασιλέα τῆς Θράκης, ὑφ' οὗ ἄρχοντος ἦν ὁρᾶν γεωργομένους τε τοὺς ἀγρούς, καὶ πλήρεις ἐνοικούντων τὰς κώμας, καὶ ὅλην τὴν χώραν ὥσπερ κῆπον ἀκμάζουσιν, καὶ εὐδαιμονοῦντα τὸν γεωργὸν λεών.

after the expulsion of that Prince, introduced a system of government—of government shall I call it?—rather of the most cruel and vexatious oppression, by which complete ruin was brought upon the country, and famine and misery stalked hand in hand through uncultivated fields and deserted villages.

87. But now he repents and will be faithful! He says so, but he says the contrary also: 'I protest against the validity of the treaty of Fontainebleau; it was not done with the consent of the people. I protest against everything done in my absence: see my speech to the army and people; see the speech of my council to me.' The treaty of Paris was made in his absence: by that treaty were returned the French colonies and prisoners: thus he takes life and empire from the treaty of Fontainebleau, with an original design to set it aside, and he takes prisoners and colonies from the treaty of Paris, which he afterwards sets aside also; and he musters an army, by a singular fatality, mostly composed of troops who owe their enlargement, and a chief who owes his life, to the powers he fights, by the resources of France who owes to those powers her salvation. He gives a reason for this: 'Nothing is good which was done without the consent of the people,' (having been deposed by the



οὗτος δέ ἐστιν ὃς ἐξελάσας τὸν βασιλέα τοιαύτην κατέστησεν ἀρχὴν—ἀρχὴν λέγω,—μὰ τοὺς θεούς, ἀλλὰ μᾶλλον τυραννίδα χαλεπωτάτην καὶ λυπηροτάτην, ὑφ' ἧς ἅπαντα τὰ τῆς πόλεως ἀπώλετο, καὶ διεφθαρμένων ἤδη τῶν ἀγρῶν, καὶ τῶν κωμῶν ἀναστάτων πεποιημένων λιμὸς καὶ τάλαιπωρία ἅμ' αὐτῷ, δύο Ἄτα, κατειχέτην τὰ πάντα.

87. Ἄλλ' ἐπαγγέλλεται, ὥσπερ μεταμελόμενος δῆθεν, εὖορκος τὸ λοιπὸν ἔσεσθαι· φάσκει ταῦθ', ὁμολογῶ, ἀλλὰ καὶ τοῦνάντιον φάσκει. μέμνησθε γάρ που ὡς εἶπε, “τὰς ἐν Πύλαις γεγεννημένας συνθήκας οὐ δέχομαι, ἄνευ γὰρ τοῦ δήμου ἐγένοντο.” καί, “ἅπαντα μὲν οὖν ἄκυρα νομίζω ὅσα ἀπόντος ἐμοῦ ἐπολιτεύθη, ἵνα δ' εἴδητε τοῦτο, ἀνάγνωτε ἃ ἐδημηγόρησα πρὸς τὸν στρατὸν καὶ πρὸς τὸν ἄλλον ὄχλον, ἀνάγνωτε δὲ καὶ τοὺς πρὸς ἐμὲ λόγους τῆς βουλῆς.”

Οὐκοῦν αἱ ἐν Πέλλῃ σπονδαὶ ἀπόντος αὐτοῦ ἐγένοντο καθ' ἃς ἀπεδόθησαν τοῖς Μακεδόσιν οἳ τε αἰχμάλωτοι καὶ αἱ ἀποικίαι. ὁρᾶτε τοίνυν, ὦ ἄνδρες, ὡς ἐπὶ μὲν θάτέρᾳ συνθήκῃ διεσώθη αὐτός τε καὶ ἡ δύναμις αὐτοῦ, ἐπὶ δὲ θάτέρᾳ ἀπέλαβε τοὺς τε αἰχμαλώτους καὶ τὰς ἀποικίας, οὐδετέρᾳ οὐδ' ἀρχὴν ἐμμένειν ἐν νῷ ἔχων. ἔτι δὲ καὶ τούτου ἀτοπώτερόν τι, ὦ ἄνδρες, καὶ σχετλιώτερον ἀκούσατε· στρατιὰν γὰρ μετὰ ταῦτα συνήθροισεν συγκεϊμένην τὸ πλείστον ἐξ ἀνδρῶν οὓς μάχη ἐαλωκότας ἀπελεύκεσαν οἱ ὑμέτεροι σύμμαχοι, ἐφ' οἷς νῦν ἐπιστρατεύεται, καὶ ταῦτα ὁρμώμενος ἐκ τῶν ἀφορμῶν ἃς ἡ Μακεδονία ἔχει ὑπ' ἐκείνων σωθείσα, αὐτὸς δὲ ζωάγρια ὀφείλων τοῖς Ἀθηναίοις οἷς νῦν ἐπιβουλεύει. τίνα οὖν προβαλλόμενος αἰτίαν ταῦτα ποιεῖ; “οὐκ ἔστι,” φησί, “κύριον οὐδὲν εἰ μὴ μετὰ γνώμης ἐγένετο τοῦ δήμου,” αὐτός, ὦ γῆ καὶ θεοί, ἐκπεσὼν μὲν

people, and elected by the army in their defiance.) With such sentiments, which go not so much against this or that particular treaty, as against the principles of affiance, the question is, whether, with a view to the security of Europe, you will take the word of Napoleon, or the army of your allies.

88. But it is not the slander of an evil tongue that can defame me. I maintain my reputation in public and in private life. No man who has not a bad character can ever say that I deceived, no country can call me a cheat. But I will suppose such a public character. I will suppose such a man to have existence. I will begin with his character in his political cradle, and I will follow him to the last stage of political dissolution. I will suppose him in the first stage of his life to have been intemperate ; in the second to have been corrupt ; and in the last seditious : that after an envenomed attack on the persons and measures of a succession of viceroys, and after much declamation against their illegalities and their profusion, he took office and became a supporter of government, when the profusion of ministers had greatly increased, and their crimes multiplied beyond example, when an embargo was laid on your export trade, and war declared against the liberties of America. At such a critical moment, I will suppose this gentleman to be corrupted by a great sinecure office to muzzle his declamation, to

ὑπὸ τοῦ δήμου ὑπὸ δὲ τῶν στρατιωτῶν χειροτονηθεῖς. τί οὖν κατὰ τηλικούτου τοῦ θηρίου προαιρήσεσθε ποιεῖν, ὅστις τοιαῦτα φρονεῖ οἷα οὐχ ὅπως τὴν καὶ τὴν συνθήκην παραβαίνει, ἀλλ' αὐτὴν τὴν πίστιν ἀναιρεῖν πέφυκεν; ἐκείνο γάρ, ὧ ἄνδρες Ἀθηναῖοι, ἐν τῷ παρόντι βουλευτέον, τοῖς τὴν κοινὴν σωτηρίαν σκοπουμένοις, πότερον ταῖς Φιλίππου ὑποσχέσεσι μᾶλλον ἢ τῶν συμμάχων παρασκευῇ βούλεσθε πιστεύειν.

88. Ἄλλ' οὐ δύναται ἐμὲ ἐξελέγχειν ὥς ἀδικήσαντα ἢ βλασφημία τούτου, οὐδὲ ἀδοξίαν ἐμοὶ κατασκευάζειν, οὔτε κατὰ τὸν ἴδιον βίον, οὔτε περὶ τὰ κοινῇ πεπολιτευμένα. οὐδεὶς γὰρ μὴ πανοῦργος ὢν φήσται' ἂν ὥς ἄρ' ἐγὼ ἐψευσάμην τινά, ἢ ἐφενάκισα, ἢ πόλιν ἢ ἰδιώτην. ὑπολάβωμεν μέντοι τοιοῦτόν τινα πεφυκέναι τε καὶ πολιτεύεσθαι. καὶ προσέχετε τὸν νοῦν ἕως ἂν ἐξετάσω τοὺς τρόπους αὐτοῦ, ἄρξομαι δὲ ἀφ' οὗ τὰ πρῶτα προσήει πρὸς τὰ κοινά, καὶ διεξιμι τὰ πεπολιτευμένα καὶ πεπραγμένα αὐτῷ μέχρις οὗ τῆς πολιτείας ἀπαλλαγείς ἠφανίσθη. καὶ πρῶτον μὲν θρασύστομον αὐτὸν θώμεθα, ἔπειτα δὲ δωροδόκον, ὕστερον δὲ καὶ στασιαστικόν. καὶ γὰρ τοὺς αἰεὶ ἐν τέλει ὄντας διαβάλλων φανήσεται, αὐτοὺς τε προπηλακίζων, καὶ τὰ ποιούμενα βασκαίνων. ἔπειτα δὲ πολλὰ καταβοήσας αὐτῶν ὥς παρανομούντων καὶ τὰ δημόσια χρήματα ἀναλίσκόντων, τί ποιεῖ; αὐτός. ὧ γῇ καὶ θεοί, ἄρχων αἰρεθεὶς πάντα εἰς ὑποδοχὴν ἐποίει τῶν ἐν τέλει, καὶ τοῦτο πολλῷ ἤδη πλείω τὰ χρήματα ἀναλίσκόντων καὶ παράνομα ποιούντων, οἳ γε ἤδη ἐψηφίσαντο τῆς τε ἐξαγωγῆς ὑμᾶς ἀπείργειν, καὶ πόλεμον ἀναιρεῖσθαι τοῖς Θηβαίοις ὥς καταδουλωσόμενοι. οὐκοῦν μισθὸν ἐν τούτῳ τῷ καιρῷ ἐδέξατο ἀρχὴν δι' ἧς ἐξῆν αὐτῷ λόγῳ μὲν λειτουργεῖν, ἔργῳ δὲ καθῆσθαι. ἐφ'

swallow his invectives, to give his assent and vote to the ministers, and to become a supporter of government, its measures, its embargo, and its American war.

89. With regard to the liberties of America, which were inseparable from ours, I will suppose this gentleman to have been an enemy decided and unreserved ; that he voted to send four thousand Irish troops to cut the throats of the Americans ; that he called these butchers armed negotiators, and stood with a metaphor in his mouth, and a bribe in his pocket, a champion against the rights of America, the only hope of Ireland, and the refuge of the liberties of mankind. Thus defective in every relationship, whether to constitution, commerce, or toleration, I will suppose this man to have added much private improbity to public crimes ; that his probity was like his patriotism, and his honour on a level with his oath. He loves to deliver panegyrics on himself. I will interrupt him and say, ‘ Sir, you are much mistaken if you think that your talents are as great as your life has been reprehensible : you began your parliamentary career with an acrimony and personality which could have been justified only by a supposition of virtue ; after a rank and clamorous opposition, you became on a sudden, silent ; you were silent for seven years, you were silent on the greatest questions, and you were silent for money.’



ὅτε παύσεται κατηγορῶν καὶ ἐπιγλωσσώμενος, καὶ βοηθὸς γενήσεται τῇ βουλῇ, καὶ δὴ καὶ ἐψηφίσατο τῷ Ὑπερείδῃ τὰ ἐξαγώγιμα ὑμῶν μὴ ἐξάγεσθαι ἀπαγορεύσαντι, καὶ τοῖς Θηβαίοις πόλεμον ἐπαγγείλαντι.

89. Περὶ δὲ τὸ αὐτονόμους ἀφιέναι τοὺς Θηβαίους, ὧν καταδουλωθέντων οὐκ ἐξῆν ἂν ὑμῖν ἐλευθέροις εἶναι, ποῖον γεγενῆσθαι αὐτὸν νομίζωμεν; ἐγὼ δείξω. οὗτος γὰρ φανερώς καὶ ὁμολογουμένως πολέμιος αὐτοῖς ἀποδειχθεὶς οὐκ ἀπώκνησε ψῆφον ἐνεγκεῖν ἐναντίαν τῆς ἐλευθερίας αὐτῶν, ἔτι δὲ καὶ ἔγραψε τετρακιςχιλίουσ ὀπλίτας αὐτόθεν ἐκπέμψαι ὡς Θηβαίους σφάζοντας, οὓς πρέσβεις δὴ ὥπλισμένους ὠνόμασε, τῇ μὲν γλώσσει ὑποκοριζόμενος, τῇ δὲ δεξιά δῶρα δεξάμενος, καὶ πρὸς τούτοις ἐτόλμησε πρόμαχος γενέσθαι τῶν τῇ Θηβαίων ἐλευθερίᾳ ἐπιβουλευόντων, ἐν ἧ μόνῃ ἔκειτο ἢ θ' ὑμετέρα σωτηρία, καὶ ἡ τῶν ἀπάντων ἐλευθερία. Ἄλλ' οὕτω τοῦτο δεινόν· ἀλλ' οὕτω τῇ τε πόλει ἐχθρὸς φανείς, καὶ τοῖς ἐμπόροις κακόνους, καὶ τοῖς ἅπασι χαλεπός, τὸν ἴδιον βίον τίς ἐστιν; οὗτος, ὦ ἄνδρες Ἀθηναῖοι, τοῖς μὲν δημοσίοις ἀδικήμασι πολλὴν τὴν ἰδίαν μοχθηρίαν προστίθισιν, ὃς οὐδὲ ὑμᾶς οὐδὲ τοὺς θεοὺς αἰδούμενος, ἐάν τε ἔνορκος, ἐάν τε ἀνώμοτος τύχη ὁμοίως ἄπιστος γίγνεται. Φέρε δὴ, Αἰσχίνη, σὺ ὃς πολλὰ σεαυτὸν ἐγκωμιάζειν φιλεῖς, σεμνυνόμενόν σε καὶ ἀλαζονευόμενον ὑποκρούσας, ἐρῶ, “πάνν ἁμαρτάνεις, ὦνθρωπε, εἰ σαιτῷ δοκεῖς τοσούτῳ δεινότητι διαφέρειν τῶν ἄλλων ἀνθρώπων ὅσῳ κακουργία ὑπερβάλλεις; ὃς τὸ πρῶτον ἀπτόμενος τῶν πραγμάτων δῆλος ἦσθα ἐπηρεῖα τε καὶ πικρότητι χρώμενος ὅση οὐδενὶ ἕξεστι χρᾶσθαι μὴ ἐπ' ἀρετῇ ἀξιοθέντι, ὕστερον μέντοι, πολλὰ βδελυρῶς καὶ φορτικῶς καταβοήσας τῶν ἐν τέλει, ἐξαίφνης ἐσιώπησας, ἐπὶ μὲν οὖν ἔτη ἐσιώπας, τί παθὼν; ἐσιώπας ἐπὶ μισθῷ.”

90. I am astonished to learn that the convention of the fourth of June has been described as an insane convention. It is a strong epithet. I do not myself pretend to be as competent a judge of insanity as my right hon. opponent. I will not say to the right hon. gentleman, 'Naviget Anticyram,' but I would put this issue to a British jury. 'Which do you believe most likely to enter into an insane convention, a body of English gentlemen, honoured by the favour of their sovereign, and the confidence of their fellow-subjects, managing your affairs for five years, I hope with prudence, and not altogether without success, or a sophistical rhetorician, intoxicated with the exuberance of his own verbosity, and gifted with an egotistical imagination, that can at all times command an interminable and inconsistent series of arguments to malign an opponent, and to glorify himself?' My Lords and Gentlemen, I leave the decision upon that convention to the parliament and people of England. I believe that in that policy are deeply laid the seeds of future welfare, not merely to England, but also to Europe and to Asia, and confident that the policy we have recommended is one that will be supported by the country, I and those that act with me can endure these attacks.

90. Καὶ μὴν ἀπάντων ὧν εἶπε διαβάλλων ἐμὲ καὶ διασύρων τοῦτο μάλιστα θαυμάζω, ὦ ἄνδρες, εἰ τὴν σύμβασιν τὴν ἄρτι συγχωρηθεῖσαν μανικὸν πρᾶγμα ἀπεκάλεσεν. ἐπαχθὲς δὴ τὸ ῥῆμα, οὐ γάρ; ἔγωγε μέντοι, ὁμολογῶ, τῆς μανίας ἦσσον ἐμπείρως ἔχω τούτου τοῦ χρηστοῦ, οὐδ' ἐρῶ σοι, Αἰσχίνη, τί οὐκ ἐλλεβορίζεις σεαυτὸν ἐπὶ τούτοις; ἀλλὰ μᾶλλον ἂν τοῖς ὁωμοκόσι δικασταῖς ἐπιτρέψας περὶ ταῦτα ψῆφον φέρειν ἐροίμην ἂν αὐτούς, “Πότερον εἰκὸς δοκεῖ ὑμῖν, ὦ ἄνδρες δικασταί, σύμβασιν μανικὴν συνθέσθαι ἡμᾶς, οὐ φαυλοτάτων ὄντας, τοὺς ὑφ' ὑμῶν χειροτονηθέντας ἐπὶ ταύτῃ τῇ πρεσβείᾳ, οἷς τοσαύτῃ πίστις καὶ εὐνοία ὑπάρχει παρὰ τῶν ἐν τέλει καὶ παρὰ τῶν πολλῶν, οἳ καὶ τὸ πέμπτον ἤδη ἔτος τὰ ὑμέτερα πράγματα μετὰ προνοίας γε δὴ καὶ οὐκ ἄνευ εὐτυχίας διοικοῦμεν, ἢ οὐ μᾶλλον ἔοικε τοῦτο ποιεῖν σπερμολόγος ῥήτωρ, τῇ ἑαυτοῦ ἀδολεσχία μεθύων, ὃς δεινὸς πέφυκεν ὑπ' ἀλαζονείας ῥήτᾳ καὶ ἄρρητᾳ πλάττειν, καὶ λόγους ἐκ λόγων ἀπεράντους, νῆ Δία, καὶ ἀλλήλοις ἐναντιουμένους συνείρειν τοῦ συκοφαντεῖν τοὺς ἀνταγωνίστας καὶ ἑαυτὸν μεγαλύνειν;” ἀλλ' οὗ σοι τούτων, Αἰσχίνη, λόγον ὑφέξω, ἀλλὰ τὸν δῆμον, τοὺς πολίτας, τὴν βουλήν, περὶ τῶν ἡμῖν πεπολιτευμένων ἐάσω κρίσιν ποιείσθαι. τίνος οὖν χάριν ταῦτα λέγω· ἐγὼ διδάξω, ἐγὼ πιστεύω, ὦ ἄνδρες, ταύτῃ τῇ προαιρέσει ἐνεῖναι τὰ σπέρματα καὶ ἀφορμὰς τῆς σωτηρίας καὶ εὐπραγίας οὐ μόνον τῇ πατρίδι ἀλλὰ καὶ πάσῃ τῇ οἰκουμένῃ, καὶ προσέτι πεπεισμένος εἰμὶ τὸ πλῆθος ὑμέτερον, ὧν προειλόμεθα συνέπαινον ἔσεσθαι, καὶ ἐπὶ τούτῳ θαρροῦντες οὐ σφόδρα φροντίζομεν οὔτε ἐγὼ οὔτε οἱ μετ' ἐμοῦ τῆς τούτου συκοφαντίας.





PART II.

NARRATIVE.

## *SELECTIONS.*

**92.** FOUR hundred men under the command of Huntly, Hamilton, and Scott of Buccleugh, set out from Edinburgh, and, the better to conceal their design, marched towards the south. But they soon wheeled to the right, and horses having been provided for the infantry, rode straight to Stirling. By four in the morning they arrived there; not one sentry was posted on the walls, not a single man was awake about the place. They met with no resistance from any person whom they attempted to seize, except Morton. He defending his house with obstinate valour, they were obliged to set it on fire, and he did not surrender till forced out of it by the flames. In performing this some time was consumed; and the private men, unaccustomed to regular discipline, left their colours, and began to rifle the houses and shops of the citizens.

**93.** The noise and uproar in the town reached the castle. The earl of Mar sallied out with thirty soldiers; fired briskly upon the enemy, of whom almost none but the officers kept together in a body. The townsmen took arms to assist their governor; a sudden panic struck the

## TRANSLATION.

92. Κατὰ δὲ τὸν αὐτὸν χρόνον ἄνδρες Βοιωτῶν τετρακόσιοι, (ἡγείτο δ' αὐτῶν Εὐρύμαχος ὁ Λεοντιάδου τρίτος αὐτός), ἐξ Ὁρχομενοῦ ὁρμήσαντες, ὅπως κρυπτὰ μᾶλλον γένοιτο ἂ ἐπενόουν, ἐχώρησαν τὴν πρὸς μεσημβρίαν ὁδόν, πορευσάμενοι δὲ σταδίους οὐ πολλούς, ὑποστρέψαντες ἦεσαν πρὸς τὴν δεξιάν, καὶ ἵππους παρασκευασάμενοι ἀνεβιβάσαν τοὺς πεζοὺς καὶ εὐθὺ ἐπὶ Πλαταιῶν ἤλαννον. Καὶ ἅμ' ὀρθρῷ ἀφικόμενοι εὐρίσκουσιν ἐρήμον ὃν τὸ χωρίον οὔτε φυλακῆς καθεστηκυίας ἐπὶ τῷ τείχει, οὔτε ἐγρηγορότων πω τῶν πολιτῶν. Εἰσελθοῦσιν οὖν, ἐπεὶ οὐδεὶς ὦν λάβοιεν εἰς ἀλκὴν ἐτράπετο οὐδὲ ἀνθίστατο εἰ μὴ Θεαίνετος μόνος, ὃς θαρσαλέως περὶ τῶν ἰδίων μαχόμενος ἐπιόντας ἡμύνατο, ἔδοξεν ἐμπρῆσαι τὴν οἰκίαν. Ὁ δὲ Θεαίνετος βιασαμένης τῆς φλογὸς οὕτω δὴ ἐνέδωκεν ἑαυτόν. Καὶ περὶ μὲν ταῦτα διατρίβουσι χρόνος ἐνεγένετο, ὥστε οἱ ἐθέλονται στρατευόμενοι, ἄνθρωποι ἀήθεις τοῦ πειθαρχεῖν, οὐκ ἔτι κατὰ χώραν ἐνέμειναν, ἀλλὰ τάξιν ἀπολιπόντες ἐφ' ἀρπαγὴν ἐτράποντο τῶν οἰκιῶν τῶν τε ἰδιωτῶν καὶ τῶν ἐμπόρων.

93. Πολλῆς δὲ γενομένης τῆς ταραχῆς καὶ τοῦ θορύβου τελευτῶντες ἐπήσθοντο οἱ ἐν τῇ ἀκροπόλει, καὶ ἔξοδον ποιησάμενος Ἀστύμαχος ὁ ἄρχων, μετὰ τριάκοντα ἀνδρῶν κατὰ κράτος προσέβαλλε τοῖς πολεμίοις, ταξιάρχους οὖσι τοῖς πλείστοις, οἳ, ἐσκεδασμένων ἐπὶ λείᾳ τῶν ἄλλων, ἀθρόοι μόνοι ἐγίγνοντο. καὶ προσβοηθησάντων τῶν πολιτῶν ἑκπληξίς ἐγένετο καὶ τροπὴ τῶν ἐσεληλυθότων,

assailants ; some fled, some surrendered themselves to their own prisoners ; and had not the borderers, who followed Scott, prevented a pursuit, by carrying off all the horses within the place, not a man would have escaped. If the regent had not unfortunately been killed, the loss on the king's side would have been as inconsiderable as the alarm was great. ' Think on the Archbishop of St. Andrew's,' was the word among the queen's soldiers, and Lennox fell a sacrifice to his memory. The officer to whom he surrendered endeavouring to protect him, lost his own life in his defence. The regent was slain, according to the general opinion, by command of Hamilton.

**140.** The great city was now reduced to the utmost straits. A Roman army was encamped within sight ; the Numidians took advantage of the enemy's presence to overrun and plunder the whole country ; famine stared the townsmen in the face ; the Government trembled. In this abject condition the Council sent an embassy to ask what terms of peace Regulus would grant. The Proconsul was elated by success, and demanded the most extravagant concessions. The Carthaginians were to break up their fleet, pay all the expenses of the war, and cede all Sicily, with Sardinia, to Rome. When these terms were reported, public indignation rose against the arrogant invaders. The civic force was not wholly untrained to arms, and they had now to fight for their hearths and altars. A good general was sought for. Among the soldiers of fortune who had lately come to Carthage was an officer of high reputation, by name Xanthippus, a Lacedaemonian. This man had been heard to censure the native generals, and to declare that the victories of the



καὶ οἱ μὲν ἔφευγον οἱ δὲ σφᾶς αὐτοὺς παρέδοσαν τοῖς πρὶν ἑαλωκόσι. καὶ οὐδεὶς ἂν διεσώθη, εἰ μὴ οἱ μετὰ Κοροΐβου Θρᾶκες τοὺς ἵππους ἅπαντας τοὺς ἐκ τοῦ χωρίου ἀπήγαγον, ὥστε ἀδύνατον εἶναι ἀποφεύγοντας διώκειν. τοῖς Πλαταιεῦσι μέντοι καίπερ τοσαύτης τῆς ταραχῆς ἐμπεσοῦσης οὐκ ἄλλη ζημία λόγου ἀξία ἐπεγένετο, πλὴν ὅτι ἀπέθανεν Ἀρχίδαμος, ἐπίτροπος ὢν τῆς ἀρχῆς. τοῦτον γάρ, προειρημένον τοῖς στρατιώταις τῶν Θηβαίων “Ἀνδροσθένους μεμνήσθαι,” ὃς ἱερεὺς ὢν ἐν Δελφοῖς ἀπεσφάγη, ὡς ἐπὶ τιμωρίᾳ διέφθειραν. Ὁ δὲ παραγγείλας ἀποκτεῖναι τὸν Ἀρχίδαμον, ὡς ἡ δόξα παρὰ πλείστοις κατεῖχεν, Εὐρύμαχος ἦν.

140. Οἱ δὲ ἐν τῇ πόλει ἐν ἀπόροις ἤδη ἦσαν, ἐστρατοπεδευμένων τε δι’ ὀλίγου τῶν Ῥωμαίων, καὶ τῶν Λιβύων δι’ ἐκείνους παρόντας ἀγόντων καὶ φερόντων πάντα τὰ ἐκεῖ ἀδεέστερον, ὥστε ἐφοβοῦντο οἱ ἐν τέλει, αἰσθόμενοι τοῖς πολίταις ὅσον οὐκ ἤδη παρόντα λιμόν. ἀθυμοῦντες οὖν πρὸς ταῦτα παρὰ Ῥήγυλον ἐπρεσβεύσαντο, ἐρωτῶντες ἐπὶ τίσι σπείσεται αὐτοῖς εἰρήνην. ὁ δέ, οἷα δὴ μέγαλα εὐτυχηκώς, μέτριον μὲν οὐδὲν ἡξίου, διαλύειν δὲ ἐκείνους τὸ ναυτικόν, καὶ τὰ ἐν τῷ πολέμῳ ἀναλωθέντα ἀποδιδόναι, τῆς δὲ Σικελίας πάσης καὶ τῆς Σαρδοῦς τοῖς Ῥωμαίοις παραχωρεῖν. ἀκούσαντες δὲ οἷα κελεύει, οἱ πολῖται εὐθὺς ὠργίσθησαν, ὡς ὑβρισμένοι· ἦσαν γὰρ καὶ αὐτοὶ τῶν πολεμικῶν οὐ πάνυ ἄπειροι, καὶ ἔμελλον ἰδίᾳ τε ἕκαστος καὶ δημοσίᾳ ὑπὲρ τῶν φιλτάτων καὶ ὧν μάλιστα ἐσέβοιτο κινδυνεύσειν. ζητοῦντες δ’ οὖν στρατηγὸν ἀγαθόν, εὗρον Ξάνθιππόν τινα, Λακεδαιμόνιον, νεωστὶ μὲν ἐκεῖσε ἀφιγμένον, ἐν δὲ τῇ στρατηγίᾳ πάλαι εὐδοκιμοῦντα. τοῦτον τοίνυν τοὺς αὐτόθεν στρατηγοὺς μεμφο-

Romans were due, not to their own superior skill, but to the faults of their opponents. He was summoned before the Council and desired to give reasons for his remarks. He did so: and the Government, for a moment dismissing all jealousy, appointed this foreigner general-in-chief.

**141.** After his expulsion, King Tarquin sent messengers to Rome to ask that his property should be given up to him, and the Senate decreed that his prayer should be granted. But the King's ambassadors, while they were in Rome, stirred up the minds of the young men and others who had been favoured by Tarquin, so that a plot was made to bring him back. Among those who plotted were Titus and Tiberius, sons of the Consul Brutus; and they gave letters to the messengers of the King. But it chanced that a certain slave overheard them plotting; and he came and told the thing to the Consuls, who seized the messengers with the letters upon their persons, authenticated by the seals of the young men. The culprits were immediately arrested; but the ambassadors were let go, because their persons were regarded as sacred. And the goods of King Tarquin were given up for plunder to the people. Then the traitors were brought up for judgment, and the sight was such as to move all beholders to pity; for among them were the sons of L. Junius Brutus himself, the liberator of the Roman people. And now all men saw how Brutus loved his country; for he bade the lictors put all the traitors to death, and his own sons first; and men could mark in his face the struggle between his duty as Consul and his feelings as a father. And while they praised and admired him, they pitied him yet more.

μένον, ὥς νικησάντων δὴ τῶν Ἀθηναίων οὐ διὰ τὴν αὐτῶν ἐμπειρίαν μᾶλλον ἢ διὰ τὰ ἐκείνων ἁμαρτήματα, μεταπεμψάμενοι οἱ βουλευταὶ ἐπηρώτων πόθεν τοῦτο τεκμαίρεται· ἀκούσαντες δὲ ἃ ἀποκρίνεται, καὶ τοῦ φθονεροῦ ἐπὶ βραχὺ ἐπιλαθόμενοι, ξένον ὅμως ὄντα ἐκέλευσαν πάντων στρατηγεῖν.

141. Ἐκπεσὼν δὲ ὁ βασιλεὺς ἐπρεσβεύσατο εἰς Ῥώμην περὶ τῶν ἰδίων χρημάτων· καὶ ἡ μὲν βουλὴ ἐψηφίσατο αὐτὰ ἀποδοῦναι, οἱ δὲ πρέσβεις πρὶν ἀπιέναι ἔπρασσον πρὸς τοὺς ἐκεῖ νεανίας καὶ τῶν ἄλλων εἰ τύχοι τις ὑπ' ἐκείνου τι εὐεργετηθεῖς, ὥστε ἐπεβούλευσαν αὐτὸν κατάγειν. ταύτης οὖν τῆς ξυνωμοσίας ἄλλοι τέ τινες μετέσχον, καὶ Βρούτου τοῦ ὑπάτου παῖδες δύο· ἔδοσαν δὲ τοῖς πρέσβεσι καὶ ἐπιστολάς. ταῦτα δὲ ἐπιβουλευόντων αὐτῶν δοῦλός τις ἀκούσας τοῖς ὑπάτοις τὸ πρᾶγμα ἐμήνυσεν, οἱ δὲ ξυλλαβόντες τοὺς πρέσβεις τὰς ἐπιστολάς εὗρον καὶ τῶν νεανιῶν τὰς σφραγίδας. τούτους μὲν οὖν καθείρξαν εὐθύς, τοὺς δὲ πρέσβεις ὡς ἱεροὺς δὴ ὄντας ἀφείσαν, τοῦ δὲ βασιλέως τὰ χρήματα προῦθεσαν τῷ δήμῳ διαρπάσαι. γιγνομένης δὲ τῶν ξυστάντων κρίσεως, ἐδόκει πᾶσιν ἐλεεινὸν τὸ θέαμα εἶναι, ὡς φευγόντων περὶ θανάτου αὐτοῦ ἐκείνου τῶν παίδων, ὃς τὴν πόλιν ἡλευθέρωσεν. ὁ δὲ ἐφαίνετο τότε πᾶσι φιλόπολις ὡς ἀληθῶς ὢν· τοὺς γὰρ δορυφόρους ἐκέλευσε πάντας μὲν ἀποκτείνειν, τοὺς δὲ ἑαυτοῦ παῖδας πρώτους. ἀλλ' ὅμως τῷ προσώπῳ πᾶσιν ἔδειξε χαλεπὸν τὸν ἀγῶνα τῆς γνώμης ἔχων, ἅμα μὲν, ἅτε ὑπάτος ὢν, τοὺς νεανίας ἀποκτείνειν ἀναγκαζόμενος, ἅμα δέ, ἅτε γεννήσας αὐτούς, οἰκτεῖρων. ἐθαύμαζον μὲν οὖν τὸν ἄνδρα καὶ ἐπῆμουν, ξυνήλγουν δὲ ἔτι μᾶλλον.

**163.** The king, passing along Smithfield, very slenderly guarded, met with Wat Tyler, at the head of these rioters, and entered into a conference with him. Tyler, having ordered his companions to retire till he should give them a signal, after which they were to murder all the company except the king himself, whom they were to detain prisoner, feared not to come into the midst of the royal retinue. He there behaved himself in such a manner that Walworth, the mayor of London, not able to bear his insolence, drew his sword and struck him so violent a blow as brought him to the ground, where he was instantly despatched by others of the king's attendants. The mutineers, seeing their leader fall, prepared themselves for revenge, and the whole company, with the king himself, had undoubtedly perished on the spot had it not been for an extraordinary presence of mind which Richard discovered on the occasion. He ordered his company to stop; he advanced alone towards the enraged multitude, and, accosting them with an affable and intrepid countenance, he asked them, 'What is the meaning of this disorder, my good people? Are ye angry that ye have lost your leader? I am your king; I will be your leader.' The populace, overawed by his presence, implicitly followed him.

**170.** When however the soldiers opened the box and found only silver, they raised their tone and demanded gold. I represented to them that I was at some distance from my house, and could not at present possibly give



163. Ὁ δὲ βασιλεὺς, σπανίαν δὴ τινα φυλακὴν ἔχων, ἐν τῷ παριέναι τὸ Ἡφαίστειον, ἀπήντησεν Ὑπερβόλῳ, τῶν στασιαζόντων ἡγουμένῳ καὶ εἰς λόγους ἦλθεν αὐτῷ. Ὑπέρβολος οὖν τοῖς μεθ' ἑαυτοῦ ἐντειλάμενος μικρὸν ὑποχωρεῖν, μηδὲ προβαίνειν πρὶν αὐτὸς σημαίνει, τότε δὲ προσδραμοῦσι τοὺς μὲν ἄλλους ἀποσφάξαι, τὸν δὲ βασιλέα ζωγρήσαντας κατέχειν, αὐτὸς εἰς τοσοῦτο θράσους ἀφίκετο, ὥστε εἰς μέσον τῶν τοῦ βασιλέως ἀκολούθων προΐεναι. τούτοις μέντοι προσφερόμενος οὕτως ἀσχήμονα ἑαυτὸν παρείχεν ὥστε Ἀξιόνικος ἄρμοστής ὢν τῆς πόλεως, ἐπὶ τῇ ἀσελγείᾳ τοῦ ἀνθρώπου δυσχεραίνων, σπασάμενος τὸ ξίφος μάλ' ἰσχυρῶς ἔτυψεν· ὁ δὲ ὑπὸ τῆς πληγῆς ἔπεσεν, καὶ χαμαὶ κείμενον διεχρήσαντο ἄλλοι τινὲς τῶν ἀμφὶ τὸν Πausανίαν. οἱ δὲ στασιῶται ἐν τούτῳ πεπτωκότα τὸν προστάτην ἰδόντες παρεσκευάζοντο ὡς δίκην ληψόμενοι· καὶ παρὰ μικρὸν ἦλθον ἀπολέσθαι οἱ ἀμφὶ βασιλέα, οὐχ ὁ μὲν ἄλλος δ' οὐ, ἀλλὰ πάντες ὅσοι παρήσαν, εἰ μὴ Πausανίας, εἰς καιρὸν θαρρῶν, καὶ παρὰ δόξαν τι τῆς ἀνδραγαθίας ἀπεδείξατο. κελεύσας γὰρ ἐπισχεῖν τοὺς μεθ' ἑαυτοῦ μόνος προῆι πρὸς τὸν ὄχλον, καὶ ὀργιζομένοις ἤδη καὶ θορυβοῦσιν οὐδὲν ἐκπεπληγμένος μάλ' εὐμενῶς ἅμα προσβλέπων εἶπε τάδε, “Τί παθόντες ταῦτα θορυβεῖτε, ὦ ἄνδρες πολῖται, ἄρ' ὀργίζεσθε τοῦ προστάτου ἔστερημένοι; ἀλλ' ἐγὼ βασιλεὺς ὑμέτερός εἰμι, καὶ προστάτης ὑμῶν ἔσομαι.” οἱ μὲν οὖν αἰδούμενοι τὸν βασιλέα ἐπέισθησάν τε καὶ ῥαδίως ὑπήκουον.

170. Οἱ δὲ στρατιῶται ἀνοίξαντες τὴν κιβωτὸν καὶ ἄργυρον μόνον ἐνόντα εὐρόντες ἐχαλέπαινον, καί, ὡς οὐκετι μέτρια φρονοῦντες, ἐκέλευον ἡμᾶς χρυσίον σφίσι δοῦναι. καὶ ἐγὼ μὲν οὐκ ἔφην οἷός τ' εἶναι πλεον τι ἐκ

them more. They were reasonable enough to be contented with my answer, and left us, after having plundered the house, without offering us any insult. There was a well-looking youth among the party, to whom my wife addressed herself, and besought him in God's name to protect us. 'My dear child,' said he, 'it is a thing impossible; we must pursue our enemies.' And so they retired. In that moment another party of soldiers rushed in, who demanded also our money. We contented them with seven shillings and a pair of silver cups, which the maid fortunately had concealed in her pocket. They were scarce gone before a soldier entered alone with the most furious countenance I ever saw. He carried two javelins in his hand, and had a dagger at his belt. The moment he perceived me, he cried with a voice of thunder, 'Priest, give me thy money, or thou art a dead man.'

τοῦ παραχρήμα δοῦναι, ἅτε οὐκ ἔνδημος παρῶν ἀλλὰ πόρρω τι ἀπεχούσης τῆς ἰδίας οἰκίας. οἱ δὲ σεσωφρονηκότες ὥς ἐμοῦ ἐπιεικῇ λέγοντος ἐπείσθησάν τε καὶ ἀπεχώρουν, τὸν μὲν οἶκον διαφορήσαντες, εἰς ἡμᾶς δὲ οὐδὲν νεώτερον ποιήσαντες. Καὶ ἔτυχε γὰρ μετ' αὐτῶν παρῶν νεανίας τις, οὐ δυσειδής, τοῦτον προσειποῦσα ἢ ἐμὴ γυνὴ ἰκέτευε πρὸς θεῶν σώζειν ἡμᾶς, ὁ δέ, “ἀλλ' ἀδύνατον,” ἔφη, “ὦ γύναι, τοῦτο ζητεῖς, καιρὸς γὰρ ἤδη τοὺς πολεμίους διώκειν.” Καὶ οἱ μὲν ἀπῆλθον, ἐν δὲ τούτῳ ἄλλοι τινες ἐπεισπίπτουσι στρατιῶται χρήματα παρ' ἡμῶν καὶ οὔτοι αἰτοῦντες. τούτοις οὖν ἐχαρισάμεθα ἐπὶ τὰ δραχμὰς διδόντες καὶ φιάλας ἀργυρᾶς δύο, ἃς ἡ θεράπεινα ἀγαθῇ τύχῃ κατακρύψασα ὑπὸ τῷ κόλπῳ εἶχεν. Εὐθὺς δ' ἀπελθόντων ἐκείνων εἰσέρχεται τις ὀπλίτης μόνος ἄλλων, θαυμασίως ὥς ἄγριος τὸ πρόσωπον, ἐν μὲν δεξιᾷ δύο ἀκόντια ἔχων ἐν δὲ τῇ ζώνῃ ξιφίδιον, ὃς εὐθὺς ἐμέ εἰσιδὼν φοβερωτάτην ἐπάρας τὴν φωνήν, “Ἱερεῦ,” ἔφη, “δός μοι τὰργύριον σόν, ἢ παραυτίκα τεθνήξει.”





PLATONIC.

## SELECTIONS.

**176.** Once, in the days of old, a certain Grandee passed from his gorgeous bed into the realm which Pluto sways. In simpler words, he died. And so, as was then the custom, he appeared before the justice-seat of Hades. Straightway he was asked, 'Where were you born, what have you been?'

'I was born in Persia, and my rank was that of a Satrap. But as my health was feeble during my lifetime, I never exercised any personal control in my province, but left everything to be done by my secretary.'

'But you, what did you do?'

'I ate, drank, and slept; and I signed everything he set before me.'

'In with him then, at once, into Paradise!'

'How now? Where is the justice of this?' thereupon exclaimed Mercury, forgetting all politeness.

'Ah, brother,' answered Aeacus, 'you know nothing about it. Don't you see this? The dead man was a fool. What would have happened if he, who had such power in his hands, had unfortunately interfered in business? Why, he would have ruined the whole pro-

## TRANSLATION.

176. Μυθολογοῦσιν ὥς ἐν τῷ πάλαι ποτὲ χρόνῳ  
σατράπης τις ἦν, ὃς

“εἰς Ἀΐδαο δόμους ἀφ’ ἧς περικάλλεος εὐνῆς  
ᾤχετο,”

μᾶλλον δὲ περιελόμενοι τὰ ἔπη λέγωμεν ὅτι ἀπέθανεν.  
οὗτος οὖν κατὰ τὸν τότε καθεστῶτα νόμον εὐθὺς ἐπ’  
Αἰακοῦ παρέστη, τοῦ ἐν νεκροῖς δικαστοῦ, ὃς ἀνῆρτο αὐτόν.  
“ποδαπὸς ὢν, καὶ τίνα τέχνην ἐπιτετηδευκὼς παρείη ;”

ὁ δὲ τεθνηκὼς ἀπεκρίνατο τάδε, “Ἐγὼ Πέρσης μὲν  
εἰμὶ τὸ γένος, σατράπου δὲ τὴν τάξιν εἶχον· ἐπεὶ μέντοι  
διὰ πάντα τὸν βίον ἡσθέουν τὸ σῶμα, οὐποτ’ αὐτὸς  
μετεχειρίσα τὰ πράγματα τῆς σατραπείας ἀλλὰ τῷ  
ὑπηρέτῃ πάντ’ ἐπέτρεψα πράττειν.”

“Σὺ δὲ αὐτός,” ἔφη ὁ δικαστής, “ἐπὶ τίνι διέτριβες ;”

“Ἐγώ, νῆ Δί,” ἦ δ’ ὅς, “ἡσθιον, ἔπινον, ἐκάθευδον,  
καὶ τὰ ὑπὸ τοῦ γραμματέως ἀεὶ προσφερόμενα ὑπεγρα-  
φόμην.”

“Ἀπάγετε οὖν αὐτὸν ὥς τάχιστα,” ἔφη ὁ Αἰακός,  
ἅμα δὲ τοῖς Σκύθαις ἐσήμηνε, “εἰς τὰς μακάρων νήσους.”

Ὁ δὲ Ἑρμῆς ἄτε ἐκπλαγεὶς ἐπὶ τούτοις, χαίρειν ἑάσας  
τὴν αἰδῶ, “Τί δαί ;” ἔφη, “πῶς οὐκ ἄδικα ταῦτα ποιεῖς,  
ὦ δαιμόνιε ;”

Ὁ δὲ Αἰακός, “Ἄλλ’ ἀγνοεῖς,” ἔφη, “ὦ δελφὲ τὸ  
ποιούμενον, ἣ οὐ μανθάνεις ὅτι μωρὸς ἔφυ ὁ νεκρός ;  
Τί οὖν, οἷε ἂν γενέσθαι εἰ οὗτος τοσαύτην τὴν δύναμιν  
ἔχων κακῇ τινὶ τύχῃ ἤψατο τῶν πραγμάτων ; ἄλλοτι ἢ

vince. The misery he would have caused is beyond all calculation. Therefore it is that he is sent into Paradise, because being incapable he did not interfere in business.'

**188.** *A.* It seems that you make a difference between the ethics of subjects and the ethics of sovereigns.

*P.* So I do. The virtue of a subject is comprehended wholly in obedience to the laws of the commonwealth. To obey the laws is justice and equity, which is the law of nature, and consequently is civil law in all nations of the world; and nothing is injustice or inequity, otherwise than it is against the law. Likewise, to obey the laws, is the prudence of a subject; for without such obedience the commonwealth (which is every subject's safety and protection) cannot subsist. And though it be prudence also in private men, justly and moderately to enrich themselves, yet craftily to withhold from the public, or defraud it of such part of their wealth as is by law required, is no sign of prudence, but of want of knowledge of what is necessary for their own defence.

**189.** *P.* The virtues of sovereigns are such as tend to the maintenance of peace at home, and to the resistance of foreign enemies. Fortitude is a royal virtue; and though it be necessary in such private men as shall be soldiers, yet, for other men, the less they dare the better it is both for the commonwealth and for themselves. Frugality (though perhaps you will think it strange) is also a royal virtue: for it increases the public stock, which cannot be



ἐλυμήνατο ἂν τὰ ὅλα ; οὐράνιον μὲν οὖν ὅσῃν τὴν κακοπάθειαν ἐνεποίησεν ἂν τῇ χώρᾳ. τοιγαροῦν ἀφείται εἰς τὰς μακάρων νήσους διότι ἀφυῆς ὢν οὐκ ἐπολυπραγμόνει.”

188. Α. Κινδυνεύεις ἄρα, ὦ Σώκρατες, ἕτερα μὲν τοῖς ἀρχομένοις, ἕτερα δὲ τῷ ἄρχοντι τὰ προσήκοντα νομίζειν ;

Σ. Ἐτερά γε, ὦ Ἀδείμαντε, ἥ γὰρ τῶν ἀρχομένων ἀρετὴ ἐν τῷ πείθεσθαι τοῖς νόμοις ἅπαντα κεῖται· τὸ γὰρ πειθαρχεῖν τοῖς νόμοις δύναται τὸ ἴσον καὶ δίκαιον· ἡ δὲ δικαιοσύνη, ἅτε φύσεως οὔσα νόμος, νενόμισται καὶ παρὰ πᾶσιν ἀνθρώποις ὅσοι που πολιτεία χρῶνται, οὔδε γίγνεται ἄδικον οὐδὲν οὐδὲ ἄνισον πλὴν ὅτι παράνομον. Ἔτι δὲ καὶ συμφέρει τῷ ἀρχομένῳ πείθεσθαι τοῖς νόμοις, ἄνευ γὰρ πειθαρχίας οὐχ οἶον τε συνίστασθαι τὴν πόλιν, ἢ περ παντὶ τινι ἀρχομένῳ τὴν τ’ ἀσφάλειαν καὶ τὴν σωτηρίαν παρέχει. τοιγαροῦν καίπερ συμφόρου ὄντος ἀνδρὶ ἰδιώτῃ δικαίως καὶ μετρίως πλουτίζεσθαι, ἀλλ’ ὅμως τὸ ὑπεξελέσθαι τι τοῦ κοινοῦ, ἢ μὴ εἰσφέρειν ἀπὸ τῶν ἰδίων ὅσον ἐπιτάσσει ὁ νόμος, τοῦτό γε οὐ σῶφρονός ἐστι μᾶλλον ἢ ἀσυνέτου ἀνδρός, καὶ ἀγνοοῦντος ὧν χρεῖαν ἔχει πρὸς τὴν ἰδίαν ἀσφάλειαν.

189. Σ. Δοκοῦσι δ’ αὖ αἱ βασιλικαὶ ἀρεταὶ τοιαῖδε εἶναι οἷαι πρὸς τὸ ἡσυχίαν μὲν οἴκοι ἔχειν τοὺς δ’ ἕξω πολεμίους ἀμύνειν μάλιστα συμβάλλονται. Ἡ τόλμα οὖν βασιλικὴ ἀρετὴ ἐστίν, τῶν δὲ ἰδιωτῶν, καίπερ δέον θρασεῖς γενέσθαι ὅσοι γε στρατιῶται, οἱ ἄλλοι μέντοι ὅσῳ ἡσσον τολμῶσι τοσούτῳ ἄμεινον πράξουσιν αὐτοί τε καὶ ἡ πόλις. Ἔτι δὲ καὶ τὸ χρημάτων φείδεσθαι (εἰ καὶ δοκεῖ σοι τοῦτο ἀποπώτερον λέγεσθαι) βασιλικῆς ἀρετῆς μέρος. αὐξάνει γὰρ τὸ κοινόν, τὸ δὲ κοινὸν οὐκ

too great for the public use, nor any man too sparing of what he has in trust for the good of others. Liberality also is a royal virtue : for the commonwealth cannot be well served without extraordinary diligence and service of ministers ; and great fidelity to their sovereign ; who ought therefore to be liberally paid, and especially those that do him service in the wars.

*A.* Methinks you should have placed among the virtues that which, in my opinion, is the greatest of all virtues, religion.

*P.* So I have, though, it seems, you did not observe it.

**200.** The king wondered to hear me talk of such chargeable and expensive wars : he said that certainly we must be a quarrelsome people, or live among very bad neighbours ; and that our generals must need be richer than our kings. He asked what business we had out of our own islands, unless upon a score of trade or treaty, or to defend the coasts with our fleet ? Above all, he was amazed to hear me talk of a mercenary standing army, in the midst of peace, and among a free people. He said, if we were governed by our own consent in the persons of our representatives, he could not imagine of whom we were afraid, or against whom we were to fight ; and would hear my opinion, whether a private man's house might not be better defended by himself, his children and

ἐνδέχεται πλείον τοῦ δέοντος ὑπάρχειν, οὐδ' οἶόν τε τινὲ ἄρχοντι μᾶλλον ἢ δεῖ φεῖδесθαι τῶν παρ' αὐτῷ ὥσπερ εἰ ἐν παρακαταθήκης μέρει κατακειμένων. Ὡσαύτως δὲ καὶ τὸ μὴ φεῖδесθαι· ἐπεὶ γὰρ οὐκ ἔστιν εὖ πράττεσθαι τὰ τῆς πόλεως μὴ σφόδρα προθύμως καὶ σπουδαίως ὑπηρετούντων τῶν ἐν τέλει, καὶ πιστῶν τῷ βασιλεῖ γιγνομένων, ἱκανὸν δὴ καὶ τὸν μισθὸν ἄξιοι εἰσὶ λαμβάνειν, ἄλλως τε καὶ οἱ ἐν τοῖς πολέμοις ὑπηρετοῦντες.

Α. Ἐδει σε μέντοι, ὦ Σώκρατες, καταλογίσασθαι ἐκείνην, ἥπερ ἐστὶ μεγίστη, ὥς ἐμοὶ δοκεῖ, τῶν ἀρετῶν, λέγω δὲ τὴν πρὸς τοὺς θεοὺς εὐσέβειαν.

Σ. Ἐγὼ μὲν, ὦ Ἀδείμαντε, οὕτως ἐποίησα, σὺ δ' ἔοικας οὐκ ἥσθησθαι.

200. Ὁ δὲ Κῦρος ἐθαύμασέ τε φάσκοντος ἐμοῦ μεγάλας παρ' ἡμῖν δαπανὰς εἰς πόλεμον δαπανᾶσθαι, καί, “εἰ ἄρα,” ἔφη, “πολέμους αἵρεσθε τηλικούτους, πῶς οὐ κινδυνεύετε δυοῖν ἕτερον, ἢ αὐτοὶ φιλόνηκοι φαίνεσθαι, ἢ τοῖς πλησίον ἀπάντων μοχθηροτάτοις χρῆσθαι; τοὺς δὲ παρ' ὑμῖν στρατηγούς πᾶσα ἀνάγκη πλουσιωτέρους γίγνεσθαι τῶν βασιλέων.” Ἐτι δὲ καὶ ἐπηρώτησε τόδε, Τί ζητοῦντες ἀποδημεῖν δίκαιοι εἵημεν ἀπὸ τῆς ἡμετέρας, πλὴν ἢ ἐμπορίας ἕνεκα ἢ ἐπὶ σπονδῶν ἐξουσία πλέοντες, ἢ φρουρεῖν δέον τὴν χώραν τῷ ναυτικῷ; Ἐκείνο μὲν μάλιστα ἐθαύμασεν ἀκούσας ὅτι παρ' ἡμῖν καὶ ἐν εἰρήνῃ συνεστηκὸς εἴη μισθοφόρον στράτευμα, ἐλευθέρους γε οὔσι καὶ δημοτικῶς πολιτευομένοις, “εἰ γὰρ αὐτόνομοι,” ἔφη, “ὄντες τοὺς ἄρξοντας ὑμῶν νομίζετε ἐν τῇ ἐκκλησίᾳ χειροτονεῖν, οὐχ ὁρῶ τοὺς ποίους ὑμῖν φοβητέον ἐστίν, ἢ πρὸς τίνας μαχητέον. σὺ δ' αὖ, ὦ δαιμόνιε, λέγε μοι τί δοκεῖς, πότερον ἄμεινοι ἂν ἰδιώτης τὰ ἴδια φυλάσσειν δύναιτο,

family, than by half a dozen rascals picked up at a venture in the streets for small wages, who might get an hundred times more by cutting their throats.

201. I heard a very warm debate between two professors, about the most commodious and effectual ways and means of raising money without grieving the subject. The first affirmed, 'The justest method would be to lay a certain tax upon vices and folly; and the sum fixed upon every man to be rated, after the fairest manner, by a jury of his neighbours.' The second was of an opinion directly contrary: 'To tax those qualities of body and mind for which men chiefly value themselves; the rate to be more or less, according to the degrees of excelling, the decision whereof should be left entirely to their own breast.' The highest tax was upon men who are the greatest favourites of the other sex. Wit, valour, and politeness were likewise proposed to be largely taxed, and collected in the same manner, by every person's giving his own word for the quantum he possessed. But as to honour, justice, wisdom, and learning, they should not be taxed at all, because they are qualifications of so singular a kind that no man will either allow them in his neighbour, or value them in himself.



αὐτός τε καὶ οἱ παῖδες καὶ οἱ οἰκέται ἀμυνόμενοι, ἢ συρφετός ἀνδρῶν εἰκῇ συνειλεγμένων καὶ ἐπ' ὀλίγῳ μισθαρινούντων, ἐξὸν ἅμα τοὺς δεσπότας σφάξαι πολλαπλάσιον τὸν μισθὸν φέρεσθαι ;”

**201.** Ἦκουσά ποτε δυοῖν σοφισταῖν καὶ μάλα θερμῶς ἐριζόντων περὶ τοῦ πῶς ἂν τις ἄρχων βέλτιστα ἐκπορίζοιτο χρημάτων πρόσδοδον ὥστε μὴ ἀνιᾶσθαι τοὺς ὑποτελεῖς.

Ὁ μὲν οὖν ἰσχυρίζετο, ὥς ἐπ' ἴσῃ καὶ δικαίᾳ μάλιστα γένοιτ' ἂν τοῦτο, εἰ φόρος ταχθείη τῇ τε κακίᾳ καὶ τῇ μωρίᾳ, τὸ δὲ τίμημα ὅσον δεῖ ἕκαστον τιμᾶσθαι ἐπὶ ῥητοῖς τάξαι τοὺς γείτονας ἑκάστω, δικαστὰς καθημένους.

Ὁ δὲ ἕτερος πάννυ ἐναντίαν τούτῳ γνώμην ἀπεφώνητο, ἔφη γὰρ ἐφ' ὅσοις μάλιστα ἄνθρωποι μέγα φρονοῦσιν, ἂν τε σώματος ἂν τε διανοίας ἀγαθὰ ἦ, ἐπὶ τούτοις δεῖν τέλος εἰσφέρειν. Ὅσῳ μὲν οὖν τις προέχειν ἄλλων δοκοίη, τοσούτῳ πλείω καὶ τὰ χρήματα τελεῖν, τὸ δὲ μέτρον τῆς ὑπερβολῆς ἕκαστον καθ' ἑαυτοῦ τιθέναι τῇ ἀρίστη γνώμῃ. Πλείστα μέντοι ἀπάντων εἰσπρᾶξαι χρήναι τοὺς πλείστα ταῖς γυναιξὶ κεχαρισμένους δοκοῦντας. Οὐ μὲν ἀλλὰ καὶ τοὺς ἐπ' ἀστειολογίᾳ καὶ θράσει καὶ εὐτραπελίᾳ σεμνυνομένους ὑποτελεῖς εἶναι, καὶ πάντα τινὰ τοὺς θεοὺς ὁμωμοκότα καθ' ἑαυτοῦ λέγειν ὅσον ἔχων ὅσου ἀξιοῖ τιμᾶσθαι. μηδένα μέντοι ἀρετῆς ἕνεκα ἢ δικαιοσύνης ἢ σοφίας ἢ πολυμαθίας εἰσφέρειν σύνταξιν, ὥς περισσῶν ὄντων, καὶ μηδενὸς ἂν ταῦτα μήτε ὥς ἴδια περὶ πολλοῦ ποιούμενου, μήτε ἄλλοις ἐνεῖναι ὁμολογοῦντος.



# RHETORICAL.

## *SELECTIONS.*

208. The disposal of the national revenue may pass into the hands of mere swindlers, and become the prey of simple malversation. The foreign policy of the country may be directed by men who seek only for notoriety, for the consolidation of their tottering power, and who with these views plunge the nation into wars that lead speedily to national ruin. In home politics, institutions which are lost in the twilight of a distant past, may, through similar motives, in a few months be recklessly destroyed. Nearly all great institutions are the growth of centuries; their first rise is slow, obscure, and undemonstrative, they have been again and again modified, recast, and expanded, their founders leave no reputation, and reap no harvest from their exertions. On the other hand, the destruction of a great and ancient institution is an eminently dramatic thing, and no other political achievement usually produces so much noisy reputation in proportion to the ability it requires. The catastrophe (however long preparing) is concentrated in a short time, and the name of the man who effects it is immortalized. As a great writer has



## TRANSLATION.

208. [Οὐκοῦν ἐκ τῆς τοιαύτης πολιτείας, ἐάν ποτε καταστῇ, τὰ μέλλοντα συμβήσεσθαι παντὸς λόγου δεινότερα φαίνεται.] Πρῶτον μὲν γὰρ τὴν διοίκησιν τῶν δημοσίων τί ἐμποδῶν μὴ γενέσθαι ὑπ' ἀνδράσιν ἀδίκους τε καὶ κέρδει νικωμένοις ὥστε Μουσῶν λείαν, τὸ λεγόμενον, φαίνεσθαι ; Ἔπειτα δὲ τὰ ἔξω πράγματα κατὰ τὸ εἰκὸς μεταχειρίζοιεν ἂν ἄνδρες τοῦτο μόνον σπουδάζοντες ὅπως περιβόητοι γένωνται, ἢ τὴν ἰδίαν δύναμιν σφαλερὰν ἤδη οὔσαν ἀνορθῶσαι βουλόμενοι, καὶ τούτων ἕνεκα ἔτοιμοι ὄντες τὴν πατρίδα πολέμοις ἀνηκέστοις περιβάλλειν. Ἔτι δὲ ἐνδέχεται ἐντὸς ὀλίγων μηνῶν, ἐὰν τύχῃ, πανωλεθρία διαφθεῖραι τὰ ἀρχαῖα τῆς πόλεως νόμιμα ὧν ἡ ἀρχὴ ὑπὸ τοῦ χρόνου ἐξίτηλος ἤδη γέγονεν. Τῶν γὰρ ἐν ἡμῖν καθεστώτων ὅσα κάλλιστα καὶ σεμνότατα, διὰ μακροῦ δὴ χρόνου ἐς τόδε μέγεθος ἡϋξῆται· καὶ λανθάνει φνόμενά τε καὶ αὐξανόμενα, ἐνίστε δὲ καὶ μετερρυθμισμένα ἐστίν, οἱ δὲ ἐξ ἀρχῆς τιθέντες οὔτε δόξαν οὔτε κέρδος ἐκομίσαντο ἀνθ' ὧν εὖ πεποιήκασιν τοὺς πολίτας. Ἄλλ' ἐξ ἐναντίας τὸ καθελεῖν τι τῶν ἀρχαίων λαμπρόν τε καὶ ἐπιδεικτικὸν δοκεῖ, οὐδὲ ἄλλο τι νεανίευμα, ἐὰν λογιζώμεθα ἀνθ' ὅσης συνέσεως οἶαν δόξαν ἔχει, κομπωδέστερον ὄνομα περιτίθῃσι τῷ πολιτευσαμένῳ. Ἡ μὲν γὰρ κατάλυσις καίπερ ἐκ μακροῦ παρεσκευασμένη ὥσπερ ἐξ ὑπογυίου γίγνεται, τὸ δὲ τοῦ καταλύσαντος ὄνομα ἀείμνηστον καταλείπεται. Ἀκούσατε τοίνυν, ὦ ἄνδρες, οἷα λέγει ὁ ποιητής, προσηκόντως γὰρ ἔχει τῷ λόγῳ,

finely said, 'When the oak is felled, the whole forest echoes with its fall, but a hundred acorns are sown in silence by an unnoticed breeze.' Hence to minds ambitious only of notoriety, careless of the permanent interests of the nation, and destitute of all real feeling of political responsibility, a policy of mere destruction possesses an irresistible attraction.

210. Has the gentlemen done? has he completely done? He was unparliamentary from the beginning to the end of his speech. There was scarcely a word he uttered that was not a violation of the privilege of the house. But I did not call him to order. Why? Because the limited talents of some men render it impossible for them to be severe without being unparliamentary. But before I sit down I shall show him how to be severe and parliamentary at the same time. On any other occasion I should think myself justifiable in treating with silent contempt anything which might fall from that hon. member; but there are times when the insignificance of the accuser is lost in the magnitude of the accusation. I know the difficulty the honourable gentleman laboured under when he attacked me, conscious that, on a comparative view of our characters, public and private, there is nothing he could say which would injure me. The public would not believe the charge. I despise the falsehood. If such a charge were made by an honest man, I would answer it in the manner I shall do before I

“ Δρυὸς πεσούσης κοινὸς ἡχέεται κτύπος  
 πᾶσαν καθ’ ὕλην, ἡσύχως δὲ λανθάνει  
 σπείρουσα βαλάνους μυρίας πνοὴ μία.”

“Ὡστε τοῖς πρὸς μὲν τὴν ἰδίαν δόξαν φιλοτίμως ἔχουσι,  
 τὰ δὲ κοινῇ συμφέροντα ὅπως βέβαια γενήσεται μηδὲν  
 φροντίζουσι, μηδὲ ἀξιοῦσιν ὑπευθύνῃ τῇ πολιτείᾳ χρᾶσθαι,  
 ἀμήχανον ὡς ἐπαγωγὸν φαίνεται τὸ ἐπὶ τῇ τοῦ διαφθεί-  
 ρειν προαιρέσει πολιτεύεσθαι.

210. Ἄρ’ οὖν εἴρηται, Αἰσχίνη, πᾶς ὁ σὸς λόγος, καὶ  
 πέρας ἤδη ἔχει ἢ σὴ λαιδορία; οὗτος γάρ, ὦ ἄνδρες  
 Ἀθηναῖοι, πάνθ’ ὅσα νῦν ἔλεγε δῆλος ἦν ἀσελγαίνων εἰς  
 ἐμέ τε καὶ εἰς τοὺς ἐνθάδε καθημένους, καὶ ὦν ἐδημηγόρησεν  
 οὐδὲν ὅτι οὐ τὰ περὶ παρρησίαν νόμιμα παρέβαινε. Ἄλλ’  
 ὦ τᾶν, φήσαι τις ἄν, τί οὐκ ἐνουθέτησας ἀκοσμοῦντα;  
 ἐγὼ φράσω· διότι τινὰς ὁρῶ τῆς συνέσεως οὕτω σπανίως  
 ἔχοντας ἀνθρώπους ὥστε μὴ δύνασθαι ἐπιμέμφεσθαι μὴ  
 ἀκοσμοῦντας, ἐγὼ μέντοι ἐν οἷς μέλλω λέγειν διδάξω αὐτὸν  
 οἷόν ἐστι τὸ ἐλέγχοντα μὴ ἀσχημονεῖν. Ἐπὶ πάσῃ οὖν καὶ  
 ἄλλῃ συντυχίᾳ ἡξίουں ἂν σιωπᾶν ὡς ἐν πολλῇ ὀλιγωρίᾳ  
 ἔχων εἴ τι ὑπὸ τουτουὶ λεχθείη, νῦν δὲ καιροὶ γίνονται ἐν  
 οἷς ἀγασάμενοι τοῦ μεγέθους τῆς κατηγορίας οὐκέτι ἐνθυ-  
 μούμεθα οἷος ὦν ἡλίκᾳ κατηγορεῖ. Καίτοι καὶ φανερὸς ἦσθα  
 ἐν πολλῇ ἀπορία ἐχόμενος, Αἰσχίνη, ὅτε σύ γε εἰς ἐμέ  
 βλασφημεῖν ἐπεχείρησας, ὅς γε συνῆδεις ὡς οὐδ’ ὅτιοῦν  
 λέγων σὺν ἐμέ βλάπτειν ἂν δύναιο. πῶς γάρ; ἐξόν γε παρ’  
 ἄλληλα παραβάλλειν τά σοι κᾶμοι καὶ ἰδία καὶ δημοσία  
 βεβιωμένα οὐθ’ οἷδε τοῖς ἐγκλήμασι πιστεύουσιν, ἐγώ τε  
 ὡς ψευδῶν ὄντων καταφρονῶ. εἰ μὲν οὖν χρηστὸς καὶ  
 δίκαιος ἐγένετο ὁ ἐγκαλῶν κἀγὼ ἂν εὐθὺς ἀπελογούμην  
 πρὸς τὰ κατηγορημένα ὅσα ἐν νῶ ἐστὶ λέγειν ἔαν τὸ ὕδωρ

sit down. But I shall first reply to it when not made by an honest man.

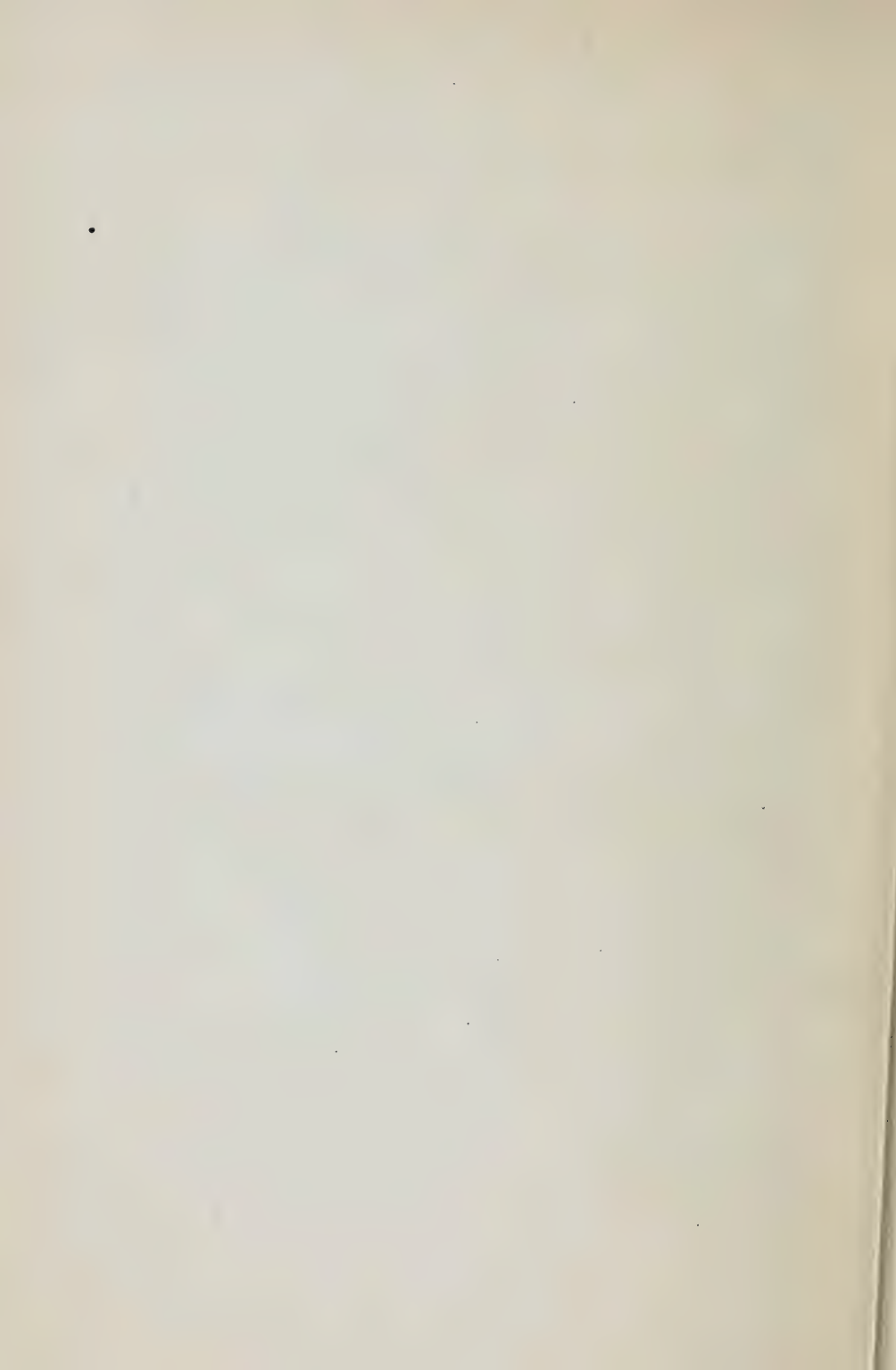
211. The right honourable gentleman has called me an 'unimpeached traitor.' I ask, why not traitor, unqualified by any epithet? I will tell him; it was because he dared not. It was the act of a coward who raises his arm to strike, but has not courage to give the blow. I will not call him villain, because it would be unparliamentary. I will not call him fool, because he happens to be Chancellor of the Exchequer. But I say he is one who has abused the privilege of parliament and freedom of debate, to the utterance of language, which if spoken out of the House I should answer only with a blow. I care not how high his situation, how low his character, how contemptible his speech; whether a privy councillor or a parasite, my answer would be a blow. He has charged me with being connected with the rebels: the charge is utterly, totally, and meanly false. Does the honourable gentleman rely upon the report of the House of Lords for the foundation of his assertion? If he does, I can prove to the committee there was a physical impossibility of that report being true. But I scorn to answer to any man for my conduct, whether he be a political coxcomb, or whether he brought himself into power by a false glare of courage or not. I scorn to answer any wizard of the Castle throwing himself into fantastic airs.



ἐγχωρή, νῦν δὲ ὥς οὐ χρηστοῦ ὄντος τοῦ κατηγοροῦ πρώτον ἀπολογησάμενος οὕτω δὴ ἐπὶ τὰ λοιπα πρόειμι.

211. Οὗτος τοίνυν, ὦ ἄνδρες Ἀθηναῖοι, προδότην μὲν ἐμὲ ἀπεκάλεσεν, προσέθηκε δὲ τὸ “μήπω προδοσίας πεφευγότα.” ἀλλ’ ἡδέως ἂν ἐροίμην αὐτὸν ἐκείνο, τί οὐ προδότην ἀπλῶς ὠνόμασεν ; μᾶλλον δὲ ἐγὼ λέξω· διότι οὐκ ἐτόλμησε. δειλῷ γάρ, δειλῷ ταῦτα πάσχεις, Αἰσχίνη, ὅστις πολλὰ ἀπειλῶν οὐ τολμᾷ πατάξαι. Ἐγὼ μὲν οὖν οὐ κακοῦργον αὐτὸν ἀποκαλέσω· οὐ θέμις γάρ. οὐδ’ ἀβέλτερον· τυγχάνει γὰρ ἐπὶ τῇ διοικήσει ὢν. ἐκείνο μέντοι οὐκ ἀποκνήσω λέγειν, ὥς τῇ παρρησίᾳ κατεχρήσατο, ὃς ἐπ’ ἀδείᾳ τοῦ ἐκκλησιάζειν εἰς τοσοῦτο ἀναισχυντίας ἦλθεν ὥστε καὶ πληγῶν ἄξια ἐφθέγγεατο, ἐγὼ τε, νῆ Δία, εἰ μὴ ἀπὸ τοῦ βήματος ἐλέχθη, ἀπεκρινάμην ἂν πληγὴν δούς. Ἐμοιγε οὐδὲν διαφέρει τίς ὢν ταῦτα βεβλασφήμηκεν· ἔστω γὰρ ἐντιμότητος μὲν τὴν τάξιν, αἰσχιστος δὲ βιώναι, ἅμα δὲ καὶ φαυλότατος λέγειν· ἔάν τε Ἀρεοπαγίτης ἦ, ἔάν τε Μυσῶν ἔσχατος, ἦ μὴν πῦξ οὐ γλώσση φημὶ ἀποκρίνεσθαι ἄν. οὗτος γάρ, ὦ γῆ καὶ θεοί, συμπράττειν ἐμὲ τὰ τῶν ἀφεστηκότων ἡτίεται· ὅσον μάλιστα τοῦτο ψευδὲς καὶ βάσκανον ἐγκαλέσας. ἦ σὺ τοῖς τῇ βουλῇ ἀπηγγελμένοις μαρτυρίοις χρώμενος, Αἰσχίνη, ταῦτα προφέρεις ; ἀλλ’ ἐγὼ οἶός τ’ εἰμὶ ἀποδείξαι τοῖς συνέδροις ἀδύνατον ὃν ταῦτ’ ἀληθῆ ἀπηγγέλθαι.

Ἄλλ’ οὐ γὰρ ἀξιῶ ὁτποῦν λόγον διδόναι τῶν ἐμοὶ πεπραγμένων, εἴτε πίθηκος τῶν πολιτικῶν ἀπτόμενος αἰτεῖ, εἴτε θρασύδειλος ὢν ἐπ’ ἀλαζονείᾳ δύναμιν κατεσκεύασται ἢ μή. οὐκ ἀξιῶ, ὦ ἄνδρες, λόγον δοῦναι γόητι τινὶ τοῦ κατ’ ἄστν θιάσου, σχηματιζομένῳ καὶ τραγωδοῦντι.



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Edinburgh: 6 QUEEN STREET.

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